

SPIRITUAL BOOTCAMP:
WHERE WARRIORS
ARE MADE

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ABSTRACT

The context for this qualitative study is the Protestant services at Naval Support Activity in Naples, Italy. The problem is the lack of knowledge and understanding regarding the power and purpose of prayer. The objective is to provide training in the areas of prayer, faith, and in spiritual warfare. The hypothesis is the ability to transform a person's mindset, their attitude toward prayer and the supernatural. Data collection is a pre and post survey coupled with evaluations at the end of each session to gain insight and its impact. The outcome will show attitudinal change regarding prayer and the supernatural.

DEDICATION

To God who is the head of my life, my parents who gave me life, my context and professional associates who supported me in this academic journey, my sisters and brothers in Christ who encouraged and prayed me through, and last but not least my spiritual father, Bishop William Darryl Scott, Sr. who saw more in me than what my mind could grasp. Thank you.

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ABBREVIATIONS

CCS	Contemporary Christian Service
CE	Christian Era
CRP	Command Religious Program
DoD	Department of Defense
INST	Instruction
LHA	Landing Helicopter Assault
LHD	Landing Helicopter Dock
NKJV	New King James Version
NSA	Naval Support Activity
One MC	General Announcing System
OPNAV	Chief, Naval Operations
POMI	Plans, Operations, Medical Intelligence
US	United States

INTRODUCTION

Prayer today has taken a back seat to other more popular or interesting ministries because the church has not provided the education and training required for the body of Christ to understand the importance of prayer. The world has seen a decrease in supernatural gifts and manifestations of miracles because the enemy has lulled us to sleep and made us ineffective by subtly allowing us to believe that prayer is not that important. The lack of prayer has crippled the children of God. Instead of actively engaging in prayer, congregants rely more and more on the ministers and pastors of the church to affect a change in their lives when they have had the tools and weapons at their disposal all along to defeat whatever the enemy may try to bring into their lives.

“Boot Camp” is the slang word for the Armed Services Recruitment Model. Theodore Roosevelt established the United States Navy Recruit Training Command in 1905. He set a precedent never done before, the actual training of enlisted sailors prior to them entering the Fleet. Boot Camp is the process every young man or woman goes through when they wish to become a member of the Armed Services. Boot Camp is where you learn to divest yourself of your own personal goals and agenda and become indoctrinated into the military way of life. The mind, your way of thinking and reasoning is transformed to understand and think like a soldier and less like an individual. It is a model with staying power, for over 110 years it has welcomed those who wish to serve

their country.¹ The Mission of the Recruit Training Command can be found in its Divisional creed: “These recruits are entrusted to my care. I will train them to the best of my ability. I will develop them into smartly disciplined, physically fit, basically trained sailors. I will instill in them, and demonstrate by my own example, the highest standard of Honor, Courage, and Commitment.”²

From the time they enter until the time they leave, six weeks of intensive study and grueling physical training prepares the “recruit” for the rigors of military life. Once this training is complete, the “recruit” is accepted into the military family and is no longer called a “recruit” but sailor, airmen, soldier, or marine.

The rigorous preparation is exactly what the Body of Christ needs, a training program that will take them from being an individual to a fully armed and capable citizen of the kingdom of God. The Lord placed this burden on my heart because he knew the seventeen plus years of service to the United States Navy, and being the Co-Lead to Pleasant Grove Baptist Church Intercessory Prayer Ministry for the past four years would be instrumental in the development of this project.

People must be placed in an environment that helps them to foster change and become a vital member of the kingdom. I believe by fostering this environment and providing this instruction in our churches, they will thrive more and we will see more of the “greater works” he told us we would produce for the kingdom. The hypothesis for this project is to transform a person’s mindset in how they see themselves as a Christian,

¹ “Mission,” Recruit Training Command Mission Statement, last modified June 18, 2013, accessed April 21, 2015, <http://www.bootcamp.navy.mil/mission.asp>.

² Ibid.

increase their understanding and be activated in the area of supernatural ministry.

Recruits will be transformed into warriors poised to defend themselves as well as other believers against the attacks of the enemy. Through the instruction and practical application and by experiencing the move of the Holy Spirit in their lives, they will become discerning of the movements in the spirit realm and will have the tools to defeat the tactics of the enemy, not only in the church, but also in their lives and their families' lives.

The first portion of the model of ministry is to develop a study that creates a motivated training environment where the above-mentioned topics are addressed and practical application is applied so participants actually experience what they have learned. The title of the model for ministry is "Spiritual Boot Camp: Where Warriors are Made." The second portion in this model for ministry will be the development of a training manual that employs the methods and skills established in every Armed Services training curriculum, yet with a focus on ministry and the child of God. The training will introduce the participant to a basic level of understanding in the areas of prayer, faith, healing, and the "charismata." The training will also attempt to demonstrate to the participant, who will be called a "recruit," who they are in Christ and who God is to them. Each training session will be on specific topics, such as healing, faith, and prayer. The sessions will consist of an hour of course instruction through lecture or video instruction coupled with an hour of actual practical application. As the course progresses it is the intent of the instructor that the student's knowledge and understanding will be elevated in these areas and will culminate in how to appropriately use the weapons of our warfare. The journey placed before me through implementation and execution of this

project has been a growth experience not only for those who have participated but for me as well. During the course of this project the United States Navy saw fit to relocate me to Naples, Italy causing a change in context that actually worked in my favor. The entire evolution has solidified in my spirit the need to bring this teaching to the whole body of Christ that they may reactivate the gifts that lie within them.

CHAPTER ONE

MINISTRY FOCUS

As church members we have become lulled into a sense of complacency and comfort. We have taken for granted the miraculous power God has entrusted to us through the death of his son. Many are oblivious to the tactics of the enemy around them, wondering why they are going through so much suffering and looking for the pastor or ministers to help deliver them. Many do not realize that we are in a battle, a battle for our very souls. Just being saved and going to church on Sunday as if you were fulfilling an obligation or putting a check in the box to secure your place in heaven is not enough. We have to become more than spectators, we need to become true participators in the worship and assist our brothers and sisters in need.

Many churches do not educate their congregants on the supernatural realm of ministry, and place no significant emphasis on prayer for the body and individuals as a whole. They preach from the pulpit that it is important to pray but give no extra time to train their members how to operate in prayer and defeat the enemy in their lives with this important tool. Members need to understand the power and purpose of prayer in their lives and how prayer can change not only their situation, but also the situation of others the Lord places on their hearts to lift up in prayer.

As a naval officer and hospital administrator, my training has afforded me the opportunity to look at problems and derive a solution that will improve the dysfunction. My military journey has molded me for today and what is about to be undertaken.

February 21, 1998 the United States Navy commissioned me as a Naval Officer in

the Medical Service Corps. The Medical Service Corps is the most highly varied corps within Navy Medicine. It is composed of a multi-disciplinary team of administrators, scientists, and clinical healthcare specialists. Of the twenty-two diverse specialties available my commissioning placed me in the broad area of healthcare administration, which encompasses many subspecialties. Under the healthcare administration umbrella is a subspecialty known as Plans Operations Medical Intelligence, which peaked my interest early in my naval career. Called POMIs these officers perform medical planning in an operational setting during times of war or as part of a fleet headquarters. They are responsible to provide the health and medical support plan for forces entering into a mission worldwide.¹

My transformation took place in Newport, Rhode Island during the six weeks of military orientation. Isolated from family and friends, the only means of communication with the outside world was a pay phone in the hallway. Forty-nine commissioned officers and myself learned the historical traditions of the Navy. Together, we learned how to wear uniforms properly, learned the ranks both enlisted and officer and how to salute and whom to salute. Over the past seventeen years of my naval career it has been a natural and spiritual journey; one of maturation and discovery. At every duty station since 1998 the Lord has awakened purpose and gifting in my life that were needed for the job ahead.

In 2001 God awakened the call to ministry. While deployed aboard the USS BATAAN (LHD 5) under the command religious program (CRP) myself and two others

¹ "Take a Lead Role Behind the Scenes, Medical Service Corps," America's Navy: A Global Source for Good, accessed June 5, 2015, <http://www.navy.com/dam/Navy/Navy-IMG/Downloads/pdf/healthcare/msc-brochure.pdf>.

established a gospel service for those who desired a more charismatic atmosphere during service. The gifts of speaking in tongues, and the ability to see visions and dream dreams (Seer) became prevalent. After September 11th and the attack on the World Trade Centers occurred, Fleet Surgical Team 4, was activated for a combat deployment on board the USS SAIPAN (LHA 2). As the medical regulation control officer for the team, while on deployment, my administrative skills were utilized by the CRP as the lead for the Protestant service praise team. It was my responsibility to select a Scripture, the number and types of songs for the service. It was also on this deployment the call to ministry was heard and accepted. Upon my return to Norfolk in 2003 and to Pleasant Grove Baptist Church, the ministry call was confirmed and the door was opened for me to begin ministerial training under the guidance of my Pastor, Bishop William Darryl Scott, Sr. My initial sermon and licensing took place on April 30, 2006, only five days prior to my next deployment, the Kingdom of Bahrain. The Kingdom of Bahrain, a small island off the coast of Saudi Arabia, in what we call the Middle East is where the gift of prophetic intercession manifested, spurring the coordination of a weekly prayer meeting on base.

On a visit home, my pastor redirected my attention to the gift of laying on of hands for healing; he stated the gift was dormant due to lack of use. He encouraged me to lay hands when God directed. The Lord wasted no time in putting this gift to work. Upon my return to Bahrain the chaplain's wife was admitted to the hospital with pneumonia. After praying and laying hands on her, the hospital discharged her two days later completely healed.

Though seen as a necessary tour for promotion in the military, attending the US Naval War College allowed me the opportunity to study the operational art of war and

incorporate this new-found knowledge into the battles Christian's face in the spiritual realm. Understanding how to strategize, plan and task organize for war parallels nicely within the spiritual realm and can be integrated to bring victory over the enemy in every Christian's life.

Upon my return to the Norfolk area and Pleasant Grove Baptist Church in 2009, the gift of discernment, words of wisdom and words of knowledge also manifested. The gift of administration and leadership has been highlighted repeatedly throughout every tour undertaken, yet manifested more strongly upon the assumption of co-lead for the intercessory prayer ministry.

As co-lead for intercessory prayer my frustration grew at the lack of commitment church members had in the area of prayer. Every attempt to improve the situation such as holding a study on prayer resulted in more disappointments. The course began with twenty eager participants but slowly dwindled down to five by the culmination. We distributed fliers and media presentations to encourage participation. This became a burden to me and I longed for an answer in my mind, why are so many motivated to come to service, yet not motivated to participate in prayer?

Prayer ministries have not flourished in the twenty-first century as they had in the sixteenth and seventeenth centuries. Baptists and other denominations of previous generations believed in the power of prayer and the supernatural manifestation of gifts during their worship service. In 1609 the first Baptist church was organized in Providence, Rhode Island. The outline of the worship services included at least four instances of prayer, indicating that prayer was a primary emphasis in church

congregations.² Today, prayer is no longer considered a requirement. Churches relegate it to the beginning, offering and benediction of most Sunday worship services.

Prayer in previous times was not structured or organized; it was spontaneous. They would have prayer to initiate the preparation of the Lord's Supper and before the use of any supernatural gifts. Illnesses and national crises were always covered in prayer.³

As Baptist churches began to move forward and transform their organizations to meet the demand of the new generation prayer was lost. Prayer ministries became marginalized from impacting the whole congregation to just those who had a passion for prayer. The focus changed from major items and events to those requests submitted to the leadership by members of the congregation. As Charles Deweese has written, "When we added too much structure and predictability to prayer meetings we seem to have lost the power of prayer."⁴

The smallest ministry in most churches is the prayer ministry and it is usually comprised of the older saints who meet usually at noon when everyone else is at work. They pray for the pastor, the church, and the prayer requests submitted by the congregation. No importance is placed on the need to understand prayer and the power one possesses with a strong prayer life or how the gifts of the Spirit can assist you.

Prayer and faith are the core foundations for the Christian life and they seem to

² Charles Deweese, "The History of Prayer in the Baptist Life," Prayer Resource Guide, 2011, accessed April 18, 2013, <http://www.mbc.org/prayer>.

³ Ibid.

⁴ Ibid.

have taken a back seat to ministries that motivated people to change their behaviors. My discernment tells me that this is a subtle attack of the enemy within the church resulting in prayer, faith, and the use of the charismata to decrease over the years until it has almost become non-existent except in some charismatic groups across various denominations that keep the flame fanned.

Some church members are worshipping and praising Christ but there is no power in the house, no manifestations of miracles, signs and wonders. Our churches have become like sitting ducks for the enemy to pick off one by one. They have faith but it's in the pastor, not God. They have the Holy Spirit but are disobedient to his guidance because they cannot hear the voice due to other distractions that take their focus elsewhere. They are faithful members yet powerless against the attacks of the enemy. It's like placing a marine on a battlefield with a rifle but fail to provide him bullets and training. He becomes an easy target for the enemy to snuff out.

As the church has grown there has been less and less emphasis placed on building a strong spiritual foundation in the lives of new converts as well as those who are already on their Christian journey. Church is fundamentally the place where one would come to find refuge, and healing from the wounds inflicted by the world. As a believer the Holy Spirit is working within you transforming you, into the person God intended you to be. Once equipped you are better able to handle life's blows and continue to move forward in God. A change in your perspective, thoughts or a shift in the atmosphere creates a new paradigm in which you can operate and grow. By freeing your mind from your past and the woundedness found there, you in turn free yourself from the hindrances and bondage in which you were trapped. Now you are free to operate and utilize the gifts, power and

authority with which God has deemed you before the beginning of time. How does one achieve this freedom and power? What is the key to unlocking the supernatural ministry within each and every one of us? The answer is through a healthy prayer life. Yet, the church has moved away from prayer being a foundational priority. Other ministries such as media, children's church, prison ministry, and youth ministries have overshadowed the ministry of prayer and healing.

In order for Christians to operate in the manner God intended they must know and understand the importance of these spiritual gifts, how they receive them, and how to use them wisely as God permits.⁵ There is, however, no formal mechanism to enlighten the congregation to understand and learn about the spiritual gifts they possess and how they should operate within the church.

The church has the opportunity to become more available and help members experience a significant change in their lives. The church should be about healing and discovery. Healing the pain and hurt placed upon them by the world system. To discover their potential and purpose in God, to unlock the gifts lying dormant within waiting to be exposed and used for the glory of God. Yet, when they join they are not provided all the equipment necessary to achieve success. By reinstituting the importance of prayer and the charismata, providing an avenue for study, members would be better equipped to handle the spiritual battlefield that awaits them to overcome.⁶ These are motives behind

⁵ Lester Sumrall, *The Gifts and Ministries of the Holy Spirit* (New Kensington, PA: Whitaker House, 1982), 49.

⁶ Sumrall, 49.

this ministry focus. Jesus trained his disciples to minister with demonstrations of power. We as believers need to be trained to demonstrate our belief and faith in God with power.

The ministry focus will center on prayer, faith, the Holy Spirit, and spiritual warfare. Prayer and faith are the core foundational capabilities that must be strengthened in order to cause the Holy Spirit to activate the spiritual gifts inside so we may effectively combat the spiritual warfare prevalent in our society and churches today.

There is a need for more formal training in the church. A structured training program will help educate them on the power and purpose of prayer thereby releasing the supernatural into their lives and into the congregation as a whole. Prayer sessions will be implemented to help train those who do not know how to pray or want to improve their prayer life to become intimate with God. Understanding the supernatural and making it a part of their arsenal is critical if they are going to become Ambassadors of God.

Pleasant Grove Baptist Church is where this ministry focus begins, but Naval Support Activity (NSA); Naples Italy will be the place of culmination. In July 2013, the U. S. Navy reassigned me to Naples, Italy for two years. Being new and leaning on charismatic preferences, the Full Gospel Service was my initial church preference. The leadership consisted of representatives of Baptist and Pentecostal organizations. The service was the only service that established an intercessory prayer meeting time and it was sparsely attended. The same issue that burdened me in my home church was alive and well in Naples, Italy.

Two tragedies occurred during this project development that has a profound effect on the implementation and completion of this project. First, my pastor at Pleasant Grove Baptist Church died four months following my reassignment to Naples, Italy, leaving the

church without a shepherd. In the wake of this tragedy the Lead for Intercessory prayer was replaced with someone new, who ceased all corporate prayer within the church. Secondly, Chaplain Keith who was the Deputy Director for the Religious Services Program at NSA Naples, Italy, pastor for the Contemporary Christian Service and one of my context associates who aided in the development and implementation of this project also died suddenly due to surgical complications, leaving the service without a leader.

For two months prior to Chaplain Keith's death, there had been an urging in my spirit to move to that particular service, but comfort and familiarity caused me to delay my move. During many of our conversations regarding my project it was conveyed to him my desire to move to his service, but it never came to fruition while he was alive. In March 2014, grief stricken by the death of both men and convicted in spirit the leap was made to the Contemporary Christian service. This service had approximately 200 members, and consisted of an amalgam of different denominations with a slightly charismatic edge to it. One of the Bible studies they were conducting dealt with spiritual gifts, but the gifts were not being utilized during the service. Prayer was only conducted during the service at the beginning, offering, and conclusion. No separate prayer meeting was scheduled. Here we have two distinctly different churches, experiencing the exact same situation, and both possess little to no corporate prayer. My comprehension or vision at the time could not prepare me for what was about to unfold. God was preparing a perfect storm for my ministry focus.

The questions that burdened me from my home church were still not answered in Naples. Why is prayer not a primary emphasis on the minds of the leadership or the congregation? The problem before me seemed to stem from a limited knowledge and

understanding of the roles and responsibilities given to us by Jesus upon his departure from this world. This is why we have many who sit and do not totally fulfill their purpose on earth for the Kingdom. With my focus squarely on prayer, faith, the Holy Spirit and spiritual warfare, the revelation became clear on how to bring prayer into focus and effect a change in the lives of believers. Soliciting the new Deputy Director (Chaplain Young) and the Religious Programs department's assistance, they agreed to help bring my ministry project to completion.

The Navy Command Religious Programs (CRP) department in Naples is designed to provide an avenue by which a Christian, whether Catholic or Protestant can have an outlet to express their spirituality and grow in God. It is the responsibility of base commanders and commanding officers of units and shore installations to provide a CRP to their personnel per OPNAVINST 1730.1D.⁷ This collection of religious ministry activities are planned and executed by a Religious Ministry Team, which consists of at least one chaplain and one religious program specialist.

A chaplain is a commissioned officer who is endorsed as a religious ministry professional by an organization that has completed all administrative requirements of the Department of Defense for certifying chaplains for military service. They provide for the free exercise of religion for all military members of the Armed Services, their families, and other authorized personnel. Their job is to develop programs to facilitate individual

⁷ "Religious Ministry in the Navy," Office of the Chief of Naval Operations, OPNAVINST 1730.1E, last modified April 25, 2012, accessed June 5, 2015, <http://doni.daps.mil/Directives/01000%20Military%20Personnel%20Support/01-700%20Morale,%20Community%20and%20Religious%20Services/1730.1E.pdf>.

and group religious expression and accommodation.⁸

The CRP agreed to support my doctoral studies and aid me in any way they could. They designated me a Lay Leader for the Contemporary Christian Service. A Lay Leader is one who is authorized, trained and command appointed to facilitate within the CRP the free exercise of religion by providing a service consistent with their Lay Leader status. Lay Leaders can run Bible studies, lead worship, and preach at Protestant services depending on the credentials held by the individual. Because I was a licensed minister and had already been serving in the CRP at different bases, I was granted Lay Leader status, and began assisting the chaplains with the Contemporary Christian Service and continued building my project for the congregation.

Jeremiah 1:5 says, “Before I formed you in the womb I knew you; before you were born I sanctified you; I ordained you a prophet to the nations⁹.” What the Lord spoke to Jeremiah, God spoke into the spirit of all Christians. Before parents were identified the Lord knew what was to become of his people. Jeremiah 29:11 says, “For I know the plans I have for you plans for good and not evil, plans of hope and an expected end.” Upon birth into this world it is up to everyone to pursue with passion the destiny that has been ordained by God for them.

The choice of this specific ministry focus stems from my heart’s desire or passion

⁸ “Religious Ministry in the Navy,” Office of the Chief of Naval Operations, OPNAVINST 1730.1E, last modified April 25, 2012, accessed June 5, 2015, <http://doni.daps.mil/Directives/01000%20Military%20Personnel%20Support/01-700%20Morale,%20Community%20and%20Religious%20Services/1730.1E.pdf>

⁹ Unless otherwise stated all biblical references will be from the New Revised Standard Version of the bible. Harrelson, Walter J, *The New Interpreter's Study Bible: New Revised Standard Version with the Apocrypha*, (Nashville, TN: Abingdon Press, 2003).

to see people delivered and set free from the chains that bind them so they can walk in the authority and power God has bestowed to all. My compassion and love for the body of Christ helped solidify the work needed to accomplish in this project. Understanding that this project is a part of my destiny, my commitment to God and compassion to serve others propelled me to completion of the task with a level of excellence that is pleasing to God.

The personal struggles with my own deliverance journey helped me express to the people the patience and long suffering one must endure for something to be released. Not all miracles happen overnight, some take a long time to manifest. It helps if they understand that you will not win every battle, but the war ends with a decisive victory. The seventeen years of military experience in the hospital and at the “tip of the spear” in warfare will help bring a dimension to this ministry focus that has never been undertaken, helping believers understand they are no longer civilians but have enlisted into the armed forces of the Lord. Providing the lay person a road map to the tactics and strategies of warfare and how we can use them in our own spiritual battles.

As a prayer warrior for the church, I understand the importance of a healthy prayer life and how one should pray and what hindrances to avoid that may block your prayers from getting through. Lives can be changed through prayer if used appropriately. By developing a road map to healing, wholeness, and freedom, members can begin to build a better self-image about themselves and the world.¹⁰ Building a good self-image

¹⁰ William A. Miller, *Your Golden Shadow: Discovering and Fulfilling Your Underdeveloped Self* (San Francisco, CA: Harper and Row, 1989), 111.

and healthy self-esteem takes time and does not occur overnight. As we tear down the old and replace it with the new, the person becomes free inside and out from oppression and negative words or thoughts that used to shape their lives. Their self-image is now molded in Christ. Once we truly know who we are in God and what God has ordained for us to accomplish on this earth, then the transformation occurs. This new positive self-image has a foundation in our spiritual dimension as William Miller writes, “Without the internal spiritual affirmation of ourselves, external elements are merely ornaments on a lifeless tree.”¹¹ Sharing this ability and self-confidence with others will be the catalyst for self-examination of their strengths and weaknesses. Additionally, it is my hope that it will encourage others to embrace their true self and come out from behind the masks. As a result of knowing their true self, they will become well-rounded, holistic, effective soldiers for the Lord, which is a critical component for any Christian.

The project was fueled by the personal desires given by God and the desire to know more about Him and His Word. God knew that upon accepting the call, belief in the gift, He would begin to place mantles upon me to help me minister and provide healing to the body of Christ. The gifts of discernment, laying on of hands, and prophetic intercession helps bring to light the issues that people are dealing with at the root of the situation. If ready to receive and release it to God, it can also bring about a spiritual healing in the body to begin the process of wholeness and recovery. God has equipped me with the tools and knowledge to bring illumination to those who are blind, to heal and

¹¹ Miller, 107.

deliver those who are in bondage. This will be accomplished through designing a collaboration program that focuses on the three important areas of healing: prayer, counseling and recovery.

People are more open to developing and nurturing their spiritual lives. They are open to new perspectives and can truly embrace the world of the supernatural. As stated in Lester Sumrall's book, "The greatest unused energy is the latent power within the church."¹² Let's re-energize the church and bring prayer and the supernatural back into the forefront of ministry, making church once again a more powerful place for healing and deliverance. Deliverance is a method of releasing from captivity, slavery or oppression.¹³ Deliverance must be the first order of business that needs to take place in the heart of every believer. Too many church attenders are bound with oppressive weights. Utilization of these God given gifts will assist in breaking these chains of oppression and ushering those who desire to be free into the fullness of God's presence.

At the conclusion of this research project it is expected that mental transformation will occur regarding prayer, faith and spiritual gifts. They will no longer be bystanders, but actual participants in the lives of others, helping to foster healing and love within the body of Christ. The end result is written into the title: Warriors for Christ!

The biblical foundations of Mark 16:9-20, John 14:12 and James 5:13-16 are pertinent to the scope and depth of my project. These three Scriptures confirm the theory of faith and prayer as the catalysts for the empowerment of the Charismata. Prayer alone

¹² Sumrall, 49.

¹³ *Merriam-Webster Dictionary*, Intl. ed., s.v. "deliverance," (Springfield, MA: Merriam Webster, 2004), 189.

is futile and of no effect, but coupled with faith and the Holy Spirit, power is unleashed in the believer. Power to move mountains, power to heal the sick, power to cast out demons, and power to release divine power in the earth realm for the church's edification and growth. Enabling each believer, with the right tools, to fulfill the great commission of being a witness and spreading the Gospel throughout the earth.

John's gospel was written as an evangelistic work to strengthen those already in the faith and draw others to the saving grace of Jesus Christ. The overall theme within the book is faith. Faith in Jesus as the Messiah and faith in his word he left here on earth. Throughout every chapter he continually encourages his readers to believe in the miracles of Jesus and to come to the realization that Jesus is the Son of God.

Through the above-mentioned Scriptures the interoperability of faith and prayer are discussed and expounded upon to bring the reader to an understanding of the intent that portions of the project will reveal. Though prayer is the area of concern, the training is designed to not only increase one's awareness about prayer, but also one's purpose and faith in the God we serve. It is my prayer that with these increases we as believers will be able to remove the hindrances in our lives and operate more fully and confidently in the area of supernatural ministry. In order to operate fully in supernatural ministry we must experience a change in our traditional mindsets, removing fears, doubts and misguided doctrinal principles that have left the church stagnant and without power. The Bible declares that the weapons of our warfare are not carnal. Therefore, the battle is not a physical one, but a spiritual one that is fought in our minds. It is the job of those appointed as preachers and teachers to prepare the people with the necessary tools and weapons to defeat the enemy. From the pulpits of both contexts faith is preached

continuously while prayer is relegated to the invocation and benediction. A sermon preached primarily on prayer is minimal and in my opinion should be conducted regularly, but is not because the topic does not command the attention of the congregation. The need to uplift the soul of the congregant versus the need to truly build their faith and prepare them for the battle seems to be more prevalent in both contexts.

Faith is built through the study of the Word, prayer and the activation of the Holy Spirit. These three factors must be in place for the activation of the charismata: strong faith, a healthy prayer life, and the stirring of the Holy Spirit. To confirm the hypothesis being presented in this project, research was conducted on the historical perspectives of prayer to assess from the inception of Christianity to our present forms of worship, if having a prayer life was important to the theologians of the time and how did they present this important aspect to the people.

Throughout the centuries there has been a compelling argument for and against prayer among theologians. Some feel prayer is necessary as a vehicle to communicate with the divine God, while others argue that prayer is a waste of time, since God knows already what we need and has mapped out our lives. In the first and second centuries martyrdom and persecution of Christians was prevalent. Thousands of slaves, criminals, and Christians lost their lives as entertainment in the coliseum in Rome. Prayer brought peace to the condemned and strength to boldly face death for what they believed. Scholars encouraged the new church during this time of persecution through their writings and declarations of prayer until Emperor Constantine converted to Christianity. From the third century until the present time theologians still argue about the need for prayer.

Martyrdom and persecution of Christians is not as prevalent in North America and has created a sense of passiveness to circumstances affecting many Christians around the world. In many African and Middle Eastern as well as Communist countries such as China, North Korea, and Vietnam, Christians are still the number one persecuted group. Converting to Christianity in many of these countries is a death sentence. Attempting to proclaim the gospel in these countries will afford you the same demise. Many missionaries have given their lives for the sake of the gospel, and many still are on the evangelistic battlefield proclaiming the gospel, yet we find here in Western society little desire or need to pray.

With wars behind us, and rumors of wars ahead of us, poverty on the rise, the economy in a cyclical downturn, our emphasis on prayer is still minimal. Who is praying for the nation and other nations, leadership, the pastor, or the church? We are still praying 911 prayers for our own selfish needs.

The First through the sixteenth century churches still had manifestations of the charismata (spiritual gifts). Healings occurred; deliverance and power were a part of the church because prayer was of central importance.

Today prayer has taken a backseat to more entertaining ministries. We must come to the understanding that prayer was not designed for the Lord, but for the creation. Prayer was instituted in the religious structure to provide the creation access to the creator to unleash His divine power in the earth realm. Myles Munroe provides a good clarification in his book, which I translated into the following metaphor that I use to explain the communication line prayer provides us. For me, God is in a position of a landlord, and the creation as the property manager of the landlord's property. So, when

something happens to the property the property manager will contact (pray) the landlord and convey the problem to them. Once the landlord hears about the problem he will provide guidance and direction to the property manager to fix the problem.¹⁴ This metaphor of prayer shows us why prayer is so vital to the life of a believer. As we pray through the use of the Holy Spirit coupled with faith we cross into the realm of the Spirit and make our requests known unto God. We cannot reach the realm of communication with God without engaging in prayer continuously.

The Holy Spirit is critical to the theory and practice of my project because it is my belief that the Holy Spirit is the one who empowers the spiritual gifts in the believer. When the believer engages in prayer for others the miraculous can happen.

The theological portion of my project dealt with the Holy Spirit, the Spirit's role and function. In Christian theology the Holy Spirit is God, the third person of the Trinity: equal with the Father and the Son. The doctrine of the Trinity is how most theologians chose to explain the Father, Son, and Holy Spirit. By conducting their study this way, more emphasis was given to the Father and the Son and the Holy Spirit was glossed over, because they could not fully wrap their minds around the Holy Spirit and the Spirit's function.

According to the Bible, the Holy Spirit ministers to God's people. The Spirit teaches, intercedes, and leads people according to God's will. Also known as "the comforter" sent by Jesus, the Holy Spirit is believed to give gifts (abilities) to all

¹⁴ Myles Munroe, *Understanding the Purpose and Power of Prayer: Earthly License for Heavenly Interference* (New Kensington, PA: Whitaker House, 2002), 31-35.

Christians. These include the charismatic gifts such as prophecy, tongues, healing, knowledge, and wisdom. The gifts are actually the manifestation to the believer that the Holy Spirit dwells and is in operation in their life. First Corinthians 12:11 say, “but one and the same Spirit works within them.”¹⁵ This confirms the thought of the Holy Spirit activating the gifts. The Bible declares they all come from the same Spirit.

Focusing my project on the specific gifts of healing and discerning of spirits, it is the intent of the project to educate the believer that these gifts are available to all and God can use anyone to deliver, heal and set free in Jesus’ name. At the conclusion of the project it is my expectation for the Holy Spirit to come alive in the lives of the participants manifesting the gifts in all that God has placed deep down within.

Through my research and study, I am more confident in my belief that because of our limited knowledge and understanding of the roles and responsibilities given to us by Jesus upon his departure from this world, many wander not totally fulfilling their purpose here on earth for the Kingdom. Prayer and faith, which are the foundations for the Christian life, seem to take a back seat to ministries that motivate people to change their behaviors, but not build their faith and prepare them for battle.

We need to transform minds from an individual way of thinking, to a more group or team minded focus, what we call in the military “a unity of effort” way of looking at things within the church, no longer preoccupied with what is best for us, but what is best for the team. Embracing the power and authority given to us by Jesus through the gift of

¹⁵ Unless otherwise stated all biblical references will be from the New Revised Standard Version of the bible. Harrelson, Walter J, *The New Interpreter’s Study Bible: New Revised Standard Version with the Apocrypha*, (Nashville, TN: Abingdon Press, 2003).

the Holy Spirit, we are able to be a help to others in need. People must be placed in an environment that helps them to foster change and become a more vital member of the Kingdom. I believe by fostering this environment and providing this instruction in our churches, they will thrive more and we will see more of the “greater works” he told us we would produce for the kingdom.

CHAPTER TWO

BIBLICAL FOUNDATIONS

In Mark chapter 16 verses 9-20, it speaks to some of the spiritual gifts or “charismata” that would be bestowed upon the apostles at Pentecost to provide credibility and authority to their mission of spreading the gospel to every nation. However, the Scripture does not just include the apostles it declares “to those who believe” these signs will follow. We are now that next generation of believers, but do we believe we possess power? Do we have the faith to move mountains, and heal the sick in this sin sick world?

The Christian walk is a unique one because it is the only religion that has been endowed with power, yet many sleep and are unaware of the power they possess. In this chapter I will attempt to show through an exegetical study of 2 Chronicles 7:14, John 14:12, and James 5:13-16 that faith and prayer are the catalysts for the empowerment of the charismata found in Mark 16:9-20 as well as the other gifts in 1 Corinthians 12 and Acts that we receive through the indwelling of the Holy Spirit.

Now more than ever there is a need for healing and deliverance. Oppression, depression, anxiety, and stress consume our society over issues that are out of our control. Since the economic recession in 2008, the number of middle aged Americans committing suicide has increased significantly. From 1999 to 2010, the suicide rate among Americans ages thirty-five to sixty-four rose by nearly 30%.

Historically, suicide rates rise during times of financial stress and economic hopelessness.¹ Some churches have heard the cry and have answered, but those churches who have remained trapped in antiquated methods of discipleship and ministry find themselves ill equipped to handle the influx of individuals with hurts, woundedness, and distrust that come through their doors. We may clean them up and pull them back from the abyss of suicide, but the pain and distrust of life experiences still lingers within. People are looking for answers and hope for their future that this natural world cannot supply.

Literary Content

Prior to its inception in the biblical canon Chronicles was one book that gave the historical record of King David and all the kings who ruled the divided kingdom of Judah and Israel. In Rabbinic tradition it came to be called “the matters of the days” which is typically translated “annals.” The current title of the book “Chronicles” originated with Jerome (fourth century) who referred to the book as “Chronicle of the Entire Divine History.”² He used this term “chronicle” to refer to a type of literary style in his day that summarized a broad sweep of history. Martin Luther later translated the title in his German translation of the Bible as “Chronicles” which is where we get the title in our English versions of the Bible today. No author is given, but according to the Jewish Babylonian Talmud, the same person whom they believe to be Ezra wrote Chronicles,

¹ Tara Parker-Pope, “Suicide Rates Rise Sharply in U.S.,” *New York Times*, May 2, 2013, accessed April 14, 2013, http://www.nytimes.com/2013/05/03/health/suicide-rate-rises-sharply-in-us.html?ref=health&_r=1&. #sthash.iwXrjovO.dpuf.

² Terrance E. Fretheim, *Interpretation of Biblical Texts* (Nashville, TN: Abingdon Press, 1996), accessed June 9, 2015, <http://www.ministrymatters.com>.

Ezra, and Nehemiah. This justification of authorship remained the standard until Leopold Zunz who was successful in spreading his understanding of authorship challenged it. Renowned scholars Sara Japhat and Woodson, who once again attribute the writing to Ezra, because the literary style and language of the book are similar to Ezra and Nehemiah, overturning Zunz's claim. The theological message of all three books is also quite similar lending more credit to Ezra being the author. Other commentaries address the author as the "Chronicler" to suggest the person who wrote Chronicles was educated and could possibly have been a historian, scribe, priest, or Levite.³

The overall content and literary format of Chronicles is also quite similar to Samuel and Kings in that it provides to the reader a genealogy, a listing of persons and events, sermons, and prayers, and miscellaneous groupings that are comprised of segments taken from Samuel and Kings. The use of two structural techniques known as bracketing and pairing have caused scholars to deem Chronicles the "Doctrine of retribution."⁴ The unrighteous will suffer and the pious will be rewarded as a matter of course. This creates for the reader a world of ideological history in which divine promise works itself out according to the doctrine of retribution. Therefore Chronicles is a retelling of Samuel and Kings but from a more theological perspective that helps the reader to embrace the theological perspective.⁵

3 J. A. Thompson, *The New American Commentary*, vol. 9, *1, 2 Chronicles* (Nashville, TN: Broadman & Holman Publishers, 1994), 24.

4 Thompson, 24.

5 Terrance E. Fretheim, "The Books of 1 and 2 Chronicles," in *Interpretation of Biblical Texts* (Nashville, TN: Abingdon Press, 1996), accessed June 9, 2015, <http://www.ministrymatters.com>.

In the fourth gospel, John, faith is a significant concept. Within the book the word “faith” is always presented in the Greek as an action word (verb), and the reference generally has to do with the acceptance of something as true. John is attempting to strengthen the faith of those who believe, stirring up the gifts within that they may produce good works for the kingdom.⁶

The gospel of John, though brimming with similarities to the other gospels, is very distinct and different in its writing of the life and ministry of Jesus. For example, John’s gospel does not have parables, long sermons, or teachings. The miracles that Jesus does are only to justify his authority and identity as the Messiah. The use of symbolism is a way of assisting the reader with delving deeper into the hidden significance of the events that John unfolds.

It is obvious from the structure of John’s gospel that it was developed with one central theme: eternal life that comes through Jesus Christ. The signs within the book play a significant role towards this central theme. The beginning chapters help set the tone and prepare the mind of the reader for the evangelistic word about to be brought forth. The ending chapter challenges the reader to fulfill the evangelistic call to follow Jesus. John knew the Jews and their traditions as well as the Palestinian country in Jesus’ time. He understood the hostilities and contempt felt between the Jews and the Samaritans and the attitude of judgment the Pharisees had to the people throughout the land. So many details within this book are so accurately depicted that scholars have

⁶ Walter A. Elwell, and Barry J. Beitzel, *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 680.

concluded that the person who wrote John actually experienced what he wrote.⁷ From John 20:31 the purpose of the book is revealed to its reader. This book was written to “those who believe” that Jesus Christ was the Messiah. In the book of John the author attempts to evangelize those who do not believe and to strengthen the faith of those who do believe spreading the word.⁸

Another book similar in theme and purpose is the book of James. One similarity between the two is the theme of evangelism. John attempts to evangelize the Jewish community and bring them to Christ, where James attempts to evangelize those who call themselves Christian and are scattered throughout the land. Another similarity between the two is that they strive to elevate one’s faith in relation to Christ and the power that resides within to stir the church members to spread the good news of Jesus Christ. However, in James wisdom and prayer are the potential catalysts to power and faith.

The Book of James is said to have been written by James the half-brother of Jesus sometime between 45-50 A.D., and is considered to be one of the earliest written epistles in the New Testament.⁹ According to scholars and theologians, James is a drastically different read than the synoptic gospels and the Pauline letters, yet there are similar lines of Scripture found in James that can be located in the three synoptic gospels. These differences in writing and purpose are what made James a very difficult book to approve as part of the Canon, but Origen supported and helped advocate for the approval of James

⁷ Normal P. Madsen, *Cokesbury Bible Basic Commentary*, vol. 20, *John: Commentary*, (Nashville, TN: Abingdon Press, 1988), accessed October 4, 2013, <http://www.ministrymatters.com>.

⁸ Elwell and Beitzel, 1181.

⁹ Roger Ellsworth, “Opening Up James” in *Opening Up Commentary* (Leominster, UK: Day One Publications, Logos Bible Software, 2009), 17.

in the Canon.¹⁰ Three themes are revealed in James including a prophetic, wisdom and eschatological themes. Under the prophetic theme Scriptures are used throughout to prophesy the goodness of being in Christ and the consequences of not being in Christ. In an evangelistic sense they are written to spur the backslider to return to the fold and improve his character as a Christian. The wisdom theme is the primary theme throughout the book, and has been considered synonymous with the Holy Spirit because throughout the book of James there is no mention of the Holy Spirit. The first and second century theologians determined that James was using wisdom interchangeably with Holy Spirit, as the Holy Spirit is considered the Spirit of Truth.¹¹ Lastly, we will address the eschatological theme, the theology of death, judgment, heaven and hell. This theme centers on the end times and the return of Christ for his church. It also speaks to the reversal of fortune for the poor and the rich. The majority of the audiences that these authors were speaking to were dealing with poverty or oppression by another ruler. The promise of retribution to those who have been oppressed is a theme not only in James but throughout the gospels and Pauline letters as well.

These three themes are what give James the distinction of being categorized as Hellenistic-Jewish wisdom literature. Its biblical sources always take you back to the Septuagint and confirm the author's familiarity with the Greek language.¹²

10 Richard L. Scheef, Jr., "The Letter of James: Status in the NT," in *The Interpreter's One Volume Commentary on the Bible* (Nashville, TN: Abingdon Press, 1998), accessed October 5, 2013, <http://www.ministrymatters.com>.

11 David G. Benner and Peter C. Hill, *Baker Encyclopedia of Psychology and Counseling* (Grand Rapids, MI: Baker Books, 1999), 568.

Historical Background

During the time of the writing of Chronicles, Israel had been conquered by the Babylonians and was now under Persian rule. A remnant, under a decree by King Cyrus, had returned to Jerusalem to rebuild the temple. These Israelites had grown up in captivity and had no experience with the God of Israel nor did they understand the plan outlined for them. To add insult to injury, drought, and economic hardship, and moral, spiritual laxness were rampant throughout the community. These individuals had rebuilt the temple and were waiting for this messianic age they had heard so much about to be ushered in. All hope was lost regarding the promises of a God they did not know. The Kingdom was divided, Judah had returned, but the northern kingdom was still doing what they felt was right in their own eyes.

The chronicler obviously lived in Jerusalem at this time of rebuilding and wrote Chronicles. This book was written to show the Jewish remnant that God would keep his promises and commandments if they committed themselves to his will, and God would punish those who turned away. The omission of the northern kingdom from much of the Book of Chronicles is no coincidence. The author wanted to portray a unified Jewish community, not one divided and that their God is sovereign over all things.¹³ Chronicles was written to emphasize the significance of the theocracy. The Jewish community was to be a religious one not, a secular one. Instead of kings the priests would rule. They were

12 C. Freeman Sleeper, "James: The Letter in Its Literary Context," in *Abingdon New Testament Commentary* (Nashville, TN: Abingdon Press, 1998), accessed October 8, 2013, <http://www.ministrymatters.com>.

13 Thompson, 30-31.

to live as a holy nation not as a people with political and nationalistic ambitions; therefore, absolute obedience to the Mosaic covenant was the expectation.

The Chronicler wanted desperately for this new community to experience the power of God, which had been silent for so many years. He wanted the Jews in Jerusalem to believe in the Lord, believe in his word, and watch them prevail. The temple once again would be a place of worship and where all their needs could be met. The theme of God's greatness, power, and uniqueness can be seen throughout 1 Chronicles 29:11-12.¹⁴ The Chronicler calls for the readers to seek the Lord and receive the promises and blessings of a relationship with God for healing to begin. Second Chronicles 7:14 demonstrate this theology.

The Gospel of John was associated with a church in Asia Minor known as Ephesus, located in modern day Turkey. It was suggested by scholars that Ephesus's congregation inspired the writing of the Book of John. This congregation would be considered multi-cultural because it consisted of Jews and Greeks who were Christians. The Jews focused more on the Torah and the Laws, while the Greeks were interested in philosophy, wisdom and culture of the church. John beautifully blends these two aspects into this book and presents Jesus as fully God and fully human. He also gives us an indication of what we obtain from being joint heirs with Christ as well as the power and great works we will accomplish through prayer and faith.¹⁵ The Gospel of John is a wonderful account of the life and ministry of Jesus but it was more along the lines of an

¹⁴ Elwell and Beitzel, 442.

¹⁵ Normal P. Madsen, *Cokesbury Bible Basic Commentary* (Nashville, TN: Abingdon Press, 1988), accessed October 12, 2013, <http://www.ministrymatters.com>.

instructional manual for those who believe. It was designed to encourage those who may have fallen off the path to eternal life and help them get back up and move forward toward the goal.

The Book of James is actually a narrative written to Christians scattered throughout the world. It, too, is an instructional manual, but a manual more geared toward the moral character and ethics one should possess as a Christian. Due to persecution and oppression many Christians had decided to be Christians in name only for fear of persecution. James was written to encourage those who may have decided to halt the progress of the church to get back up and get back into the move of the Holy Spirit.¹⁶

James became the head of the church in Jerusalem and this book would speak to the many contacts he had with churches throughout Asia Minor, such as in Syria or Antioch. Many of the readers of James were facing trials of some sort. Lawsuits, economic hardship, murder of leading members for their beliefs. The common denominator for the audience of James was their economic status, they were in the lower percentile and considered poor. And there will always be conflict between those who have and those who do not.¹⁷

16 C. Freeman Sleeper, "James: The Letter in Its Literary Context," in *Abingdon New Testament Commentary* (Nashville, TN: Abingdon Press, 1998), accessed October 18, 2013, <http://www.ministrymatters.com>.

17 Ibid.

Scriptural Analysis

Human beings, in the beginning of creation had no need for prayer because Adam and Eve walked with God in the garden and communicated with the Lord on a regular basis. Sin, had not yet entered into their hearts. Once it did, the relationship between human beings and God was severed and our communication line was broken. Thus, prayer was initiated in the Old Testament by God to establish a covenant and a promise of help and deliverance from the Lord on the basis of that covenant. It is this covenant relationship between human beings and God that warrants the need for prayer. For the Christian, prayer is now defined, as an offering of our desires unto God, for things agreeable to his will in the name of Christ, with confession of our sins.¹⁸

Another reason for prayer can be found in Genesis 1:26. When God created us he gave us dominion (ownership) over the air, sea, land and every creature within those areas. This ownership is repeated again in Psalm 115:16, “The heaven, even the heavens are the Lord’s, but the earth he has given to the children of men.” God has given all ownership of the earth to his creation; we are the landowners and must maintain what has been given to us. If we require God to help us in any particular area, we must ask for his assistance. All of these requests are then sent to God through prayer.

Though we can justify a need for prayer within the Scriptures, there are no specific instructions given in Deuteronomy that the people of God should pray. Roles and responsibilities are outlined to the tribe of Levi who maintained the temple, and to Aaron and his sons who become the priests of the temple. The people were to bring their offering and sacrifices to the temple as a form of worship, but there is no mention of

¹⁸ Elwell and. Beitzel, 1745-1746.

prayer. Since we know that prayer is a form of worship to God, one could conclude that the use of the word “worship” could also signify the use of prayer. Even with that being so, if we consider the narrative sections of the Pentateuch we see that there is here as in later historical works the author’s lack of concern to adorn their accounts with examples of prayer. You can find examples of prayer yet many of them reside with the patriarchal leaders that birthed the Nation of Israel. Genesis 24 reveals the faithful and unselfish prayers being given by Abraham. Genesis 32:10-13 is the prayer of Jacob. Moses is always presented as a great man of prayer, whether praying for pharaoh or his consistent intercession for the children of Israel as recorded in Exodus 8:25-26, 9:29-33, and 10:8. The only instance of an individual child of God with no attachment to the patriarchal leadership are few. Only three examples exist, Elkanah, Abraham’s servant who prayed in the land of Haran as stated in Genesis 24:12, 28, Hannah who prayed in the temple, 1 Samuel 2:1 and Job who prayed, gave offerings and sacrifices for his children (Job 1:5) and prayed for his friends (Job 42:10).¹⁹ A theme now emerges, of prophet and leader being the only individuals to pray and seek God. Prophets and kings could hear God according to scholars because the “Spirit” was upon them.²⁰ Could this be the very reason so many are among us with weakened prayer lives? There are more instances of prophets, and leaders praying and God answering. It could be inferred that it is not for the mere individual to pray, but for the leaders and ministers to pray for them.

19 M. G. Easton, *Easton’s Bible Dictionary: Psalms* (New York, NY: Harper & Brothers), 1893, accessed October 25, 2013, Logos Bible Software, 2009.

20 Leonard T. Wolcott, *Cokesbury Bible Basic Commentary*, vol. 7, *First and Second Chronicles* (Nashville, TN, Abingdon Press, 1988), accessed November 26, 2013, <http://www.ministrymatters.com>.

Another observation that can be made regarding the lack of prayer can be derived from the story of the Philistines and the Ark of the Covenant in First Samuel chapters five and six. When the Philistines took the Ark, the text indicates that a child was named Ichabod to symbolize the departure of the presence of God from among the people.²¹ When the Ark was returned to the children of Israel it was first brought to a field in Beth Shemesh, but because of their disobedience in looking inside the Ark it was then sent to Kirjath Jearim where it stayed in the house of Abinadab under the care of his son Eleazar until David became ruler over Israel and brought the Ark to Jerusalem some twenty years later. Twenty years of the presence of God not being with the people. Twenty years of not offering worship and praise to God the sustainer, but becoming more and more complacent and attentive to the gods of the land. This abandonment or breaking of covenant was seen as sin, a turning away from God and the covenant the Lord established. Though they conducted religious activities according to the law, God was not a part of it. This is what we call today “religious tradition” or “legalism,” where we are going through the motions and God is not in it at all. This observation from the Old Testament corresponds exactly with what is taking place today. Only leaders are sought out for prayer. Prayer is no longer an individual activity but a corporate one. The people hardly pray unless a crisis emerges, but they seek guidance from the pastor or a minister to get their need met instead of lifting it up to God themselves.

In Second Chronicles 7:1, the text shows the outcome of Solomon completing his prayer of dedication over the temple at Jerusalem. What is depicted is fire coming down from heaven and the glory of the Lord filling the temple. The glory cloud was so thick

21 Elwell and Beitzel, 1013-1014.

that the priests and the people were unable to enter the temple. They bowed and worshipped outside the temple. The only person inside the temple at this time was Solomon. Fire as stated in the text is an image used to symbolize God's glory, his protective presence and holiness.²² Fire in Hebrew is “*esh*” which has three uses within the Old Testament including to bring about judgment, to offer sacrifices, and to accompany appearances of God. Within this text we can safely attribute the word “fire” with all three of its definitions. The fire came to refine and convert, it came to accept the offering by burning it, and it announced the appearance of the presence of God which came when the glory filled the temple. Because the people and the priests were unable to enter the temple, they worshipped and praised the Lord outside because the fire or glory was sent as a sign of acceptance and confirmation of one man's prayer, though all the children of Israel received a blessing from it.²³

The glory in rabbinic literature, the Shekinah Glory, filled the temple. Shekinah Glory refers to the dwelling of God's glory where God's presence dwelt with the people. Glory by itself is defined as the splendor of God with a heaviness or weight accompanying it. Due to Solomon's attitude and character toward God and his obedience in building the temple, God was well pleased and in response to his prayer of dedication,

22 T. C. Mitchell, “Fire” in *New Bible Dictionary*, ed. D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, and D. J. Wiseman (Leicester, UK: InterVarsity Press, 1996), 365-369.

23 Eugene E. Carpenter, and Philip W. Comfort, *Holman Treasury of Key Bible Words: 200 Greek and 200 Hebrew Words Defined and Explained* (Nashville, TN: Broadman & Holman Publishers, 2000), 56.

God's glory descended into the temple to confirm in the hearts and minds of the people that Yahweh is God, the only God.²⁴

The fire and the glory into the temple was the same as if the Holy Spirit had entered into Solomon. The Holy Spirit comes into our lives to refine, convert and dwell within us with the presence of God and Jesus. However, Solomon's prayer had not been fully answered. The final answer would come twenty-three days later after the people had ceased celebrating the building of the temple. On the twenty-third night God spoke to Solomon in a dream. He told him he had chosen the temple as a house of sacrifice. God had chosen Solomon's temple to dwell in, which was a reflection of Solomon's heart toward God, not Israel. It is fitting that the temple is called Solomon's Temple or Solomon's house. The people still were not right. Though they had sacrificed, worshipped and praised for twenty-three days there was still a problem, sin was still rampant throughout the land. The only heart that was right toward God was Solomon's. That is why his prayer was heard and answered. Verse thirteen begins with a decree from God, (when I shut up heaven). The word "when" is an adverb used to signify a time something is to occur, or it can also refer to a time in the past. God is about to do something in the earth that will have an effect on the children of Israel. The author then follows this decree with a conditional if/then phrase in verse fourteen. "If my people which are called by my name will humble themselves and pray, seek my face, and turn from their wicked ways, then will I hear from heaven and heal the land," according to 2 Chronicles 7:14.

²⁴ Elwell and Beitzel, 870.

Verse thirteen is a proclamation by God of what is to come upon the people of Israel. Judgment was to be rendered for sin and worshipping other gods. In the Old Testament sickness and oppression were seen as the consequences of sin and repentance was needed. Verse fourteen is the conditional answer to verse thirteen. The children of Israel need to put into action what is said in verse fourteen in order for God to halt his actions and heal the land. “My people...called by my name,” signifies ownership. God is only interested in those who belong to him, which are all the children of Israel. “Humble themselves,” means to submit themselves totally to God’s will for their lives. “Pray,” means to no longer rely on the prophets and kings for prayer. Come to God individually with your request, rekindle the lines of communication and intimacy with God, hope earnestly for a particular outcome and express thanks to God. “Seek my face.” “Seek” means to search; “face” is synonymous with presence.²⁵ In this instance we are to seek his presence to experience the weightiness of the Lord dwelling among his people. “Turn,” means to change or cause a change in direction. The people needed to turn away from worshipping false idols and gods and turn back to Yahweh, to come back to their first love. The second half of verse fourteen is the promises God intends to keep and fulfill for his people, which was to hear their prayer, forgive sin, and heal the land. In order to have God do these three things in your life you must first comply with the first half of the verse. If you pray with humility to God regarding your situation and repent of your sins, he will hear your prayer and heal your situation.

“Heal” within the context of the Scripture, means to restore sustenance to the land. In Old Testament era God called himself a healer, because of his sustaining power.

²⁵ Mitchell, 357.

He provided everything the people needed including food, clothes, provision, protection and health. When Solomon prayed the prayer of dedication for the temple he continually asked God to forgive the people of their sin, to restore the protection and provision God had supplied in the past. Whenever the people sinned, their environment (land, crops, and freedom as a nation) was affected by it. Drought, famine, pestilence, and invasion were the judgment rendered out to the people because of their sin. Solomon speaks directly to these issues in Second Chronicles 6: 26 and 28, he pleads with God to revive the land and the people's faith, by witnessing God's power and glory. Solomon wants to bring the people and their relationship with God back into alignment and make it whole and complete. By doing so, the land once again becomes fruitful and prosperous.

"Land" in the Bible is used to portray man's obedience to God. "If you walk contrary to me, and will not hearken to me ..., I will devastate the land ... and I will scatter you among the nations," according to Leviticus 26:21, 32, 33. This does not mean that God will abandon his people and the land totally or forever, because God also promises that when the people repent as stated in Leviticus 26:42, "then will I remember my covenant with Jacob ... and I will remember the land."²⁶ Chronicles views the same events found in 2 Samuel and 2 Kings, yet from a more spiritual perspective than natural.

If viewed in the natural context, the Nation of Israel had been nearly destroyed by war. The Scripture literally means if the Nation will repent from their sin, God will heal the Nation; they will be restored from the damage done by the drought, locusts, plague,

26 Elwell and Beitzel, 1305-1306.

and war in verse thirteen.²⁷ Spiritually, we interpret the Scripture of “healing the land” as making someone whole; restoring what has been devastated, made desolate, or nonproductive in their lives due to sin. Removing all impurities and creating a clean heart that God can hear from and answer, because the word declares in Second Chronicles 6:30, “for you alone know the hearts of the sons of men.”²⁸ As he searches the heart he remembers his promises and begins to refine and rebuild the body, just as he naturally heals the land. Bringing this forward to the postexilic period in which it was written, Israel is facing the exact same obstacles (economic hardship). Chronicles is basically a retelling of a story that happened in the past. The Author of Chronicles hopes to show those he is writing to who are suffering hardships that if you listen to the story and follow the commands of God you too can be delivered from the suffering you face. He will dwell within the temple and sustain his people, in every facet of their lives. Haggai the prophet prophesied that the glory of God would return to Jerusalem if the post exilic community would apply themselves, better put, if they would believe in God and all that he could do for them according to Haggai 2:7 and 9.

Though they rebuilt the temple the presence of God did not show up and dwell with the people. They had a form of godliness with no power or anointing behind it. Which means they did not meet God’s conditions of prayer, submission and repentance that guaranteed them his acceptance and presence forever. Submission is turning over complete control of your life to God. Submission in this instance is also synonymous

²⁷ Mark Water, *The Books of the Bible Made Easy: The Made Easy Series* (Arlesford, NH: John Hunt Publications, 2001), 14.

²⁸ Elwell and Beitzel, 935.

with faith. If they believed, prayed and repented God would have showed himself powerful. Prayer is vital. It is the only communication line we possess to God. Secondly, we must believe the promises he has given us to activate God's healing power. The word "Chronicles" means "events of the day," which would indicate that the Books of Chronicles only have a historical implication. Though the author wrote of events that took place in the lives of the Jewish people, his intent was not just historical; it had greater theological implications for their spiritual life. Second Chronicles 7:14 is the clarion call of God for his people to return to him, to forsake the gods of the world and return to him through prayer and repentance. This was a call for revival and healing which was to be manifested through prayer.

In the New Testament, teachings on prayer are demonstrated by Christ's example. Here prayer is seen as a sincere desire to enter into relationship with God, not to inform God, but to intercede on the behalf of others. The church then becomes a kingdom of priests offering spiritual sacrifices of praise, and thanksgiving to the great High Priest, Christ himself.²⁹

The two New Testament Scriptures we will show more concretely how faith and prayer activate the charismata in those known as Christians. Both John and James' writings are evangelistic with different goals in mind. John writes his gospel to witness to those who do not believe. James writes his letter to those who already believe, but as motivation to help them share their new-found belief in Christ. John in his gospel uses his portrayal of Jesus, his life and ministry, as a vehicle to persuade those who are lost that

29 Elwell and Beitzel, 1746.

they can be found. He also uses the life of Jesus to strengthen the faith of those he currently has as followers. His audience would include Jews and Hellenistic influenced Christians.

The key words in John's Gospel are "belief" or "faith." These two words occur over a hundred times in John's Gospel. "Believe" in the Greek is *pisteuō*, literally means, "to place one's trust in another." Belief expressed in this manner is only found in the writings and letters of John and is expressed over ninety times within the Gospel. John wants the reader to emphatically trust in the words that have come from Christ, the Word made flesh. The Greek word for "faith" is *pistis*, which involves believing that someone else will do something that is not yet visible or that has not yet happened. Thus, to have faith is to relinquish trust in oneself and to put that trust in another.³⁰ By looking at how these words are used throughout the gospel three observations become clear. They reveal the characteristics of the Christian faith, show how this faith should be expressed and specify what we receive by believing in Jesus.³¹

Characteristics of the Christian faith are directly portrayed in the first verses of the Book of John. "In the beginning was the Word, and the Word was God...and the Word became flesh and dwelt among us," as stated in John 1:1-15. John outlines for his readers exactly what Christians should believe. Verse twelve speaks volumes to the power we receive when we believe. "But to all who received him, who believed in his name, he gave power to become children of God." If you consider yourself a child of God then you have become a joint heir with Christ and everything the Father has given to him

³⁰ Carpenter and Comfort, 234, 279.

³¹ Water, 6.

he now freely gives to you. Due to divine fatherhood we become new creatures with new gifts to use to advance the kingdom.

In the New King James Version the Scripture reads “as many as.” These words open up the door to everyone in the world. It changes the mode of acceptance from a group to an individual acceptance. People can hide in a group; very few will go against the majority in a large group. By faith we accept the logos-word of God-Jesus himself and are transformed to heirs with equal power indwelling within us.

John 14:12 reveals to us that if we believe we can perform the same works as Christ did here on earth. In James if we believe in what we can do in John 14:12 and activate our faith in prayer we will accomplish what Christ has ordained us to do, greater works. Our faith is expressed in our actions day to day. By being obedient to what Christ has spoken in his word for us to carry out shows how committed we are to him and believe in what he has spoken.

As we develop belief in Jesus, we receive eternal life, power, and the Holy Spirit. God’s gift to those who are obedient and responsible to him is designated as eternal life. When we think of the words “eternal life” we think of living forever, being immortal. In the context of the Scriptures in John, eternal life is more geared toward one’s quality of life versus an unending life. Quality of life in general relates to one’s state of well being, either in mind, body, soul, or spirit. Trusting and obeying are synonymous with faith and leave no room for neutrality. The one who hears Christ’s message and believes or trusts in the Father who sent Him has eternal life³². This person does not come into

32 A. Berkeley Mickelsen, “Eternal Life,” in *Holman Illustrated Bible Dictionary*, ed. Chad Brand et al. (Nashville, TN: Holman Bible Publishers, 2003), 511.

condemnation, but has passed out of death into life, (John 5:24). The Greek word *aiōnios* translated “eternal” is derived from the Greek words for “age” or “eon.” When Christ came and died and ascended, he provided access to that age now in our present reality.³³ The kingdom of God is not something we achieve when we go to heaven. The kingdom of God is available to those on earth right now. Eternal life can be received right now. It is available to all who submit, believe, and yield to his will and follow his direction for their life.

John compares the lifting up of the Son of God on the cross to the lifting up of the serpent on the pole in Numbers 21:7-8. Eternal life brings healing, healing from the destructive effects of sin.³⁴ As our faith grows we are given gifts to help grow the body of Christ. The Comforter, the Advocate known as the Holy Spirit will guide us in all truth. Faith is truly the catalyst to the power embedded within us. Prayer is the medium through which the power flows from heaven to earth. In examining the word, “power,” it is the ability to act or produce an effect, or the possession of authority over others.³⁵ By believing in Christ we have received power. The power enables us to do the works that Christ did on earth plus, with greater faith. Those who believe in God receive power from the Holy Spirit (Acts 1:8), inner dynamo to live in His service (Eph. 3:16), power to be His witnesses (Acts 1:8), and power to endure suffering.³⁶

33 Carpenter and Comfort, 276.

34 A. Berkeley Mickelsen, “Eternal Life,” in *Holman Illustrated Bible Dictionary*, ed. Chad Brand et al. (Nashville, TN: Holman Bible Publishers, 2003), 510.

35 Carpenter and Comfort, 363.

36 Carpenter and Comfort, 363.

Jesus did great works on earth; his followers will do great works if they believe. They do not accomplish these works in their own strength, but by the strength of Christ that dwells within them. Miraculous things are possible, but only in accordance with the Father's will. Prayerful asking is required. What is asked in the name of the Son and brings glory to the Father will be done (1 John 5:14, 15). This is a promise to his people. We need to know that we do not pray in our own strength, but with the help of the Holy Spirit, also known as the Spirit of truth.

The Holy Spirit is the third person of the Trinity. The Hebrew word *ruah* and the Greek word *pneuma* are used to describe and explain the divine power working in us, upon us and around us. Both words are synonymous with the power of God. God's *ruah* was thought of as simply supernatural power under God's authority, also known as ecstatic power. In the exilic and postexilic period the work of the Holy Spirit came to renewed prominence. The role of divine *ruah* as the inspirer of prophecy was reasserted. In the period between the testaments the role of the Spirit was greatly diminished. Much of the Hellenistic wisdom literature did not give the Spirit precedence. The Spirit is the breath of life to all who believe.³⁷

Where there is faith in Christ, the same power that has been at work in him will show its presence in "those who believe." Their works will be greater because his Son has been freed from the physical limitations of the flesh. "Greater" in the Greek is μέζων *mēizōn*, which means literally "larger" or "more."³⁸ In the text, "greater" does not

³⁷ Mitchell, 1125-1126.

³⁸ Strong, 47.

indicate greater miracles or greater spiritual works, but a greater quantity of works being performed compared to what Jesus accomplished during his ministry on earth.³⁹ “The works that I do,” refers to all the works Jesus accomplished to include the miracles of healing and deliverance that he spoke about in verse eleven. “He will do also,” refers not only to the apostles because in the prior sentence Jesus declares, “He who believes in me.” This statement opens the door for those believers coming after the apostles to partake of the same promise.

Greater works is accomplished because we are not limited to a specific geographic location as Jesus had been. Jesus’ deeds were limited to the particular place where he has been at a given time; now that he sits at the right hand of the Father with all power and has made this power available to all who believe or have faith, in all parts of the world and at all times. In that sense our works will be “greater” than those that the historical Jesus accomplished. More specifically, greater works probably refers to the gathering in of converts from all over the world as well as performing miracles.⁴⁰

When Jesus died he shed the body and ascended to his throne with all power and authority. Therefore, when we pray as in James 5:16 and seek his face we are also seeking with the faith of our hearts confidently believing in our hearts and spirit that he will hear and answer our prayer, the *logos* declares it to be so, “if you ask anything in My name, I will do it (John 14:13).⁴¹ Too many Christians today consider prayer to be this

39 A.T. Robertson, *Word Pictures in the New Testament* (Nashville, TN: Broadman Press, 1933).

40 Barclay Moon Newman and Eugene Albert Nida, *A Handbook on the Gospel of John* (New York, NY: United Bible Societies, 1993), 461–462.

41 Luke Timothy Johnson, *The Letter of James*, vol. 12, *The New Interpreters Bible* (Nashville, TN: Abingdon Press, 1994); accessed November 9, 2013, <http://www.ministrymatters.com>.

ritualistic exercise to prepare us for God's work. In the teaching of Jesus Christ prayer is the working of the miracle of redemption or better put, deliverance in me, which produces the miracle of redemption and deliverance in others by the power of God, through the gifts obtained by the Holy Spirit. Prayer is the way we battle against powers and principalities to break free from the bondage of the enemy. It gives us the ability to cast down every contrary thought that would try to keep us in captivity. Whichever way God engineers the circumstance, trial, or suffering our duty is to pray.⁴²

The Book of James in certain circles is known as the Catholic Epistle.⁴³ It's an epistle because it is a letter addressed to individuals who consider themselves to be Christians. This letter is for all those around the world who are Christian. By the time of this writing there was no need to distinguish between Jew and Gentile. The church was establishing itself as an institution and was trying to establish a code of ethics among its members.⁴⁴ More specifically, it was intended for those Christians who claimed to believe yet were not actively working. James 5:13-16 is more of a teaching on what to do with those who are suffering among them. Chapter Five starts out with a strong rebuke against the wealthy landowners and their corrupt ways against the poor. James declares that judgment is paramount and those oppressed need to wait patiently for the coming of

42 Oswald Chambers, *My Utmost for His Highest: Selections for the Year* (Grand Rapids, MI: Oswald Chambers Publications, 1986) 290.

43 John Lang, Peter Phillip, J. J. van Oosterzee Shaff, and Isidor Monbert, *A Commentary on the Holy Scriptures: James* (Bellingham, WA: Logos Bible Software, 2008) 3.

44 Richard L. Scheef, Jr., "The Letter of James: Status in the NT," in *The Interpreter's One Volume Commentary on the Bible* (Nashville, TN: Abingdon Press, 1998), accessed October 5, 2013, <http://www.ministrymatters.com>.

the Lord. In verse thirteen, the discussion is geared to those under affliction and illness, who require healing.

Questions are addressed such as: Are you suffering? Are you happy? Are you sick? The remedy was provided for each question - to pray. Additionally, the recommendations were made to sing songs of praise. To sing songs of praise is to lift up your heart to God in worship, which is the highest form of prayer. Therefore, when we sing praises to God we are operating in another form of prayer.

We have seen in the Scriptures examined that prayer is supposed to be for everyone yet the church institution tends to delegate the authority to the elders of the church, otherwise known as leadership. This instance here clearly depicts the issue found in Second Chronicles the seventh chapter with just the prophets and kings praying and hearing from God. Though in verse sixteen James stresses for all to pray for one another, some would conclude that only when dealing with the healing of individuals should leadership be involved. This stance is not what God intended when he said “as many as believe,” there is no stipulation on that statement. Leadership is not the only source, the power of healing can come from as mentioned in James 5:16.

Verse fifteen begins with “the prayer of faith.” The Greek word for “faith” is πίστις *pistis*, which means “assurance,” “belief,” “believe,” “faith,” or “fidelity.” The word “faith” in James is related to the Greek word for “believe” used in John 14:1. In John the word “believe” in the Greek is πιστεύω *pisteuō*, which means “to have faith,” or “put in trust with.”⁴⁵ The prayer of faith in James is equated with miraculous faith, in particular the gift of healing. Healing is the prayer that faith offers. Faith is twofold in

⁴⁵ Strong, 58.

this instance. It is the faith of the elder that activates the charismata and the faith of the afflicted in Jesus and his divine power. Matthew 18:19 bring this Scripture into perspective. “Again I say if two agree on earth concerning anything that they ask, it will be done for them by my Father in heaven. For were two or three are gathered in in my name I am there in the midst.”

If two or three of us come together on anything and pray for change or healing or relief from an affliction the Lord declares, “I will do it and that I will be there in the midst.” “In the midst” signifies what we discussed earlier about the glory of God. The glory is synonymous with the Holy Spirit rising up and making his presence known. The Holy Spirit, which is God’s presence will take over the situation and answer according to God’s will for him to ultimately get the glory. The Holy Spirit is now poured forth not only on specific chosen people but on all the faithful believers in Christ. Since God is revealed in Jesus, knowledge of God through faith is the supreme calling of the believer. The one who believes can then be part of the greater works.⁴⁶

In the Old Testament faith is defined as a confidence in God’s covenant and being obedient to God’s will. In Mark 16:17 it states “and these signs will follow those who believe.” In John 14:12 he states, “He who believes in the works I do he will do also; and greater works than these he will do.” The word “believe” means a conviction based on testimony that something is reliable. “Faith” which is synonymous with “believe” can mean, “trust in God,” or “trust in the word of God.” “Faith” is also equivalent to obedience, something that is to be accepted and embodied in personal life. Both words

46 Elwell and Beitzel, 276, 761.

involve the element of trust, not mere acknowledgment of his existence, and putting that trust into action. Faith then is the catalyst by which the power of God is made visible.

Faith becomes more focused on the individual and their actions toward what they have heard and consider true than what occurs in the Old Testament. In this instance faith becomes a response to the word alone without any supporting evidence. On several occasions Jesus denied the request for a miracle to substantiate his words and build faith within the individual. This is the medium by which the power of God is manifested and made real. Faith is what moves every situation out of our way and brings healing to those who are sick spiritually and physically. By faith we shall see God.⁴⁷

Conclusion

As we looked at the Old Testament and found that there were no laws set down in regards to prayer specifically, but concluded that the offerings and worship being conducted were synonymous with prayer. Everywhere in the Old Testament leadership was the primary means for praying and hearing an answer from God.

In the postexilic period we see that the glory of the Lord never returned, even though the remnant rebuilt the temple. Conditions set by Second Chronicles 7:14 obviously were not met. Now the children of Israel were operating in a form of religion without power. No power to heal, deliver or set free.

Within the two passages reviewed in the New Testament we see the keyword for them being “faith.” We as Christians need to believe in Jesus as the Messiah and believe

⁴⁷ Ellwell and Beitzel, 276,761.

in the word he left with us. When Jesus says if we ask in his name, he will do it, we need to know without a shadow of doubt that he will do exactly what he said, if we do what we are required to do.

The elders and the priests are not the only ones who possess power and have a purpose in the church. Christians must rise up and accept the responsibilities that come along with becoming heirs to the throne. We are joint heirs with Christ and therefore have received power and authority here in the earth realm equal to Christ. How is that accomplished? Through the indwelling of the Holy Spirit which is God's glory given to all who believe. No longer is there a need for a temple, for we are now the temples of the Holy Spirit (1 Cor. 6:19). Individually we come to the throne and submit our requests unto God (Heb. 4:16).

We make our request known through prayer. According to James we need to pray at all times, whether happy, sad, or sick. Pray for one another, and believe that the requests made to God will be answered and a healing through the power of the Holy Spirit will bring about the manifestation of God's answer to our prayer.

From the review and analysis of the Scriptures the conclusion can be drawn that faith is the catalyst to the miraculous gifts (charismata) through the Holy Spirit. Prayer then becomes the medium through which the charisma is transported from the heavens to earth.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Chapter Three is a historical review of three theologians (Origen, Thomas Aquinas, and John Calvin) who gave their impressions on the subject of prayer for the everyday believer across the centuries. We will travel through the Second, Fourteenth, and Sixteenth Centuries to catch a glimpse of the issues over time in the area of prayer and compare them to our current situations in the twenty-first century. We will attempt to learn from the issues of the past to gain credibility for the development of the project.

Many believe that prayer is nothing but senseless talk that is non-effective and should be disregarded. Other arguments and objections raised regarding prayer are: Why should we pray? What benefit does the believer get out of it? Though people pray there does not seem to be anything happening. And the final reason which is mentioned throughout each of the writings we will examine is: If God already knows what is going to happen in our lives, there is no need to pray.

These are just a few of the questions that continue to be debated today regarding prayer. Present authors and historical theologians have written countless books on prayer and the reason why we should pray, but as seen in my church and the Naval installation church service, there just seems to be no emphasis placed on prayer. This continuing problem is what has spurred my curiosity and research into what former theologians

thought during their time on this very critical issue. In *Prayer: A History*, Philip and Carol Zaleski mention that, “wherever one finds humans, one finds humans at prayer.”¹ Prayer is the means for humans to communicate between realms.

During the early decades of life in the church, most of what Christians wrote addressed concrete problems or separate issues. Just as Paul, Peter, and James wrote letters to the congregations they established, so too did the first and second century scholars. The main issue to be dealt with at this time was the persecutions taking place against Christians. Scholars and theologians would write encouraging letters to their congregants to encourage and give them hope. Doctrine or Christian teachings to improve character and understanding were not as important. The challenges of the Marcionite and Gnostic movements with their heretical doctrine of faith, made it necessary for the church teachers to change their approach and respond to this insurgency that threatened the continued growth of the Christian church. This gave rise to writings and expositions of Christian truth. Origen was one of these second century teachers who assisted in the doctrinal movement of the church. Many of his writings and teachings later provided concrete justification to certain letters in the canonization process of the Bible.²

Origen was a prominent theologian, scholar and teacher who was born and reared in Alexandria Egypt. He was mentored under the tutelage of Clement of Alexandria, another prominent theologian of his time. During the time of his writings, Macrinus was Emperor of Rome, and Calixtus was the Bishop of Rome. Christians were still suffering

¹ Philip Zaleski and Carol Zaleski, “*Prayer: A History*” (New York, NY: Houghton Mifflin, 2005), 4.

² Justo L. Gonzalez, *The Story of Christianity*, vol. 1, *The Early Church to the Dawn of the Reformation* (New York, NY: Harper Collins, 2010), 82.

religious persecution at the hands of the Roman Empire, but by policy they were not being sought out for it. If they were brought before the court for any other infraction, they were also convicted and condemned for being a Christian. Also during this period, Christianity began to separate itself from Judaism. The increase in the number of Gentiles converting to Christianity and the number of Jews diminishing, led to the Roman Empire viewing Christianity as a different religion, therefore, persecution against the Christians changed because the empire saw them as a movement against the government instead of being a movement within Judaism.³ In today's context, the war on terror is actually a war of insurgency, a war against an uprising that could topple a stable or unstable government or regime. Christianity became the insurgency for the Roman Empire, and they wanted to crush it by any means necessary.

By the time Origen wrote *On Prayer* sometime in the early second century (215-254 CE), the Christian church had suffered at least two centuries of persecution at the hand of the Roman Empire.⁴ Due to the stamina and fortitude Christians presented as they were put to death, it caused the Roman Empire to rethink its methodology of dealing with what they considered a religious problem. They decided to table the persecution of Christians at the beginning of the second century and focus on more pressing issues within the Empire. As *On Prayer* began to be circulated throughout the Christian community they were finally able to live in peace and grow in their understanding of what it meant to be a Christian and how one should live.

Our second theologian is Thomas Aquinas who wrote about prayer in the

³ Gonzalez, 43-58.

⁴ Gonzalez, 43.

thirteenth century. Thomas Aquinas was considered to be one of the greatest theologians of the Middle Ages, addressing many of Christianity's most pertinent questions in his multi-volume work *Summa Theologica*. Being born into the aristocracy he had opportunities for greatness and access to high influential positions within the church. Despite the pleadings of his family he chose to live the life of a monk under the order of the Dominicans and to take a vow of poverty.

In medieval Europe, all learning and education took place under the church, and theology reigned supreme in the sciences. There was prestige, influence and financial stability associated with one aspiring to be a leader such as an Archbishop in the Christian church. The church had become a powerful organization and edging ever closer to corruption instead of salvation morally and politically.⁵

The growth of cities, trade and the transition of the monetary economy brought about many challenges for the population and the church. The use of money instead of bartering created a great divide between those who have and those who do not. This new economic transition ushered in what we now call the middle class. More and more people left the rural countryside for the potential of gaining wealth in the city.⁶

The thirteenth century marked the apex of papal power and an increase in medieval scholasticism. Theology took root in monasteries and then moved to cathedrals. Many of the cathedrals were located in city centers that also brought an increase in city populations. From cathedrals these institutions of higher learning moved to universities

⁵ Mark Galli and Ted Olsen, *131 Christians Everyone Should Know* (Nashville, TN: Broadman & Holman Publishers, 2000), 29.

⁶ Ibid.

that also were established in cities. Throughout this time period there were several attacks on basic Christian beliefs; rejection of God and the denial of miracles were the primary areas of attack. Some scholars and theologians wanted to divorce themselves from the mysticism of the Middle-Ages, and applauded intellect while disrespecting the Spirit. God was believed to be unknowable, if he existed at all, and certainly there was no need for divine communication or revelation.⁷

This movement within theological circles became known as the “Age of Scholasticism.” Along with the rise of universities also came this new Christian philosophy known as Scholasticism. Because Christianity was central to all aspects of life during this time, scholars became concerned with reconciling the insights of Aristotle with the revealed truths of Christianity. Aquinas achieves reconciliation between Aristotelian and Christian sources. He sets his framework for this reconciliation in his book *Summa Theologica*, which becomes a textbook for Christian students. He utilizes a teaching method known as “sic et non” (yes and no), which is central to Scholasticism.⁸

Our third theologian is John Calvin, known as the father of the Reformed faith. He was born in 1509 in Noyon, France. His parents planned his career path and he became a scholar in the church. Inspired by the words and teaching of Martin Luther he converted to the evangelical faith. In his book *The Institutes of Christian Religion*, as quoted by Galli and Olsen, he outlines his views on the church in relation to the sacraments, justification, Christian liberty and political government. His overarching

⁷ Bamber Gascoigne, “History of Christianity,” History World, accessed June 16, 2015, <http://www.historyworld.net/wrldhis/PlainTextHistories.asp?groupid=229&HistoryID=aa22&track=pthc>.

⁸ Gonzalez, 357 and 369.

theme was the Sovereignty of God.⁹ Calvin believed the church should faithfully mirror the principles laid down in the Holy Scriptures. Outlined in the New Testament he developed his order of ministry: pastors, doctors, elders, and deacons. Pastors conducted the services, preached the sermons, handled the day-to-day operations of the church, administered the sacraments and cared for the spiritual welfare of the parishioners. Doctors, better known as teachers, taught the people on the Old and New Testament. Elders kept an eye on the spiritual affairs of the congregation, admonishing and correcting them in love. Deacons took care of the social welfare of the congregation by serving on hospital administration boards, operating as social service executives and alms house supervisors, for a well-rounded approach to the care of the congregation.¹⁰ John Calvin attempted to create a theocratic society where the church not only dealt with the spiritual side of the people but also dealt with the governmental aspects of society that affected the people. By the time of his death Geneva had become the role model for all other churches to emulate. Calvin's influence improved the quality of life of all people within Geneva, spiritually as well as physically.

Many of Calvin's works continue to influence western culture particularly in the United States. Many have credited his ideas to be the foundation for capitalism, individualism, and democracy.¹¹ Calvin was a careful thinker who successfully bound the various Protestant doctrines into a cohesive whole. Born into middle class society, he was given the privilege of attending school to enter into the profession of the church as a

9 Galli and Olsen, 38.

10 Galli and Olsen, 39.

11 Ibid., 40.

scholar and move up to Archbishop. During his studies he became a student of humanism. The term “humanist” does not refer to one who values human nature, but more one who wishes to devote themselves to the humanities. With the influx of the printing press and a resurgence of literature and art, many hoped that this furtherance of scholarship and education would somehow bring reform to the church.¹² As the fifteenth century came to a close the church was in need of reform. The decline and corruption of the papacy was well known at this time. The papacy had been weakened by the schism between the western and eastern churches. When Constantinople fell, this brought about unity between the east and western churches for a time. The church then fell into the hands of men not interested in the message of Christ as much as the glory of the Renaissance. Materialism, ambition and power became the norm for the church and its leaders.¹³ They began buying and selling ecclesiastical positions as the norm. A desire to serve Christ was no longer a prerequisite; if you could pay the price the position was yours. To this we can add the discontent of the masses. Economic conditions and increased poverty had caused a great chasm between the rich and the poor. Many people during this time became convinced that the teachings of the church had also gone astray.

John Calvin was one such individual, and he decided to abandon the Roman church and convert to the Protestant faith, which made him a wanted man. He fled France and found lodging in Geneva where he was persuaded by a local Protestant clergyman to stay, teach, and grow the church in the area. He remained there until the threat of

¹² Gonzalez, 14.

¹³ Ibid., 7.

persecution came knocking on his door. He then fled to Strasbourg, which was his primary destination when he arrived in Geneva. He later returned to Geneva upon a request of the governor of the city requesting his assistance to continue his efforts in the community.¹⁴

The treatise, *The Institutes of Christian Religion*, on prayer in Book III chapter 20 will be reviewed. Calvin wrote this work in Geneva where he became established as a church leader and a leader within the French government in the city of Geneva. He spent the rest of his life attempting to establish a theological society that was governed by the church under his four orders of ministry. His treatise on prayer seeks to answer the questions regarding who Christians should address their prayers to, how they should formulate prayers and what practices will benefit the development of a prayer life.¹⁵

Origen writes his well-known treatise of *On Prayer* to two known persons, Ambrosia, and Tatiana on the subject of prayer. He uses several Scriptures to stress that there is more to prayer than just knowing what “one ought to pray.”¹⁶ His main point, focused on forgiveness. If you intend to pray you must first forgive those who have sinned against you. Secondly, you must pray reverently, solemnly and without passion. Thirdly, when praying in the proper manner should one be veiled or unveiled? In the text Origen admonishes men to not pray or preach with veiled head as it dishonors the man’s

¹⁴ Gonzalez, 7-8, 82.

¹⁵ John Calvin, *Of Prayer: A Perpetual Exercise of Faith, The Daily Benefits Derived From It*, (Grand Rapids, MI: Christian Classical Ethereal Library, 2001), accessed September 16, 2013 <http://www.ccel.org/ccel/calvin/prayer.html>.

¹⁶ Origen, *On Prayer*, trans. William Curtis (Grand Rapids, MI: Christian Classics Ethereal Library, 2001), 2, accessed November 3, 2013, <http://www.ccel.org/ccel/origen/prayer.html>.

head. Interestingly, within the second century church the theologian speaks of women praying and preaching, and for them to do so with veiled head as not to dishonor their head. Fourthly, we are to be led by the Spirit in prayer. He states in a passage, “For even our understanding is unable to pray unless the Spirit leads it in prayer.”¹⁷ Origen has much to say regarding the charismata including healings, miracles, prophecies and words of knowledge. In his treatise, *Against Celsus*, he speaks of miracles being performed in his day through the power of Jesus’ name. He also recognized the reality and value of speaking in tongues; he gives further evidence to this in his commentary on Romans 8:26 where he links praying in the Spirit with praying in tongues. Origen was the first early church father to indicate the decline of the supernatural ministry. He points to the abundance of supernatural signs in the ministries of Christ and the apostolic church. Then he remarks, “But since that time these signs have diminished.” He cites the decline is due to the lack of holiness and purity among the Christians of his day, not the reason that the apostles had ceased to exist.¹⁸

The remainder of the treatise outlines for these two ladies the many objections to the Christian faith spoken by individuals who feel it no longer necessary to pray. The main objection mentioned throughout the other writings is the perspective of God’s omniscience. Since God knows every thought before we think it, or because God has predestined us for certain instances, there is no futility in conducting prayer. In the next five chapters he dispels each objection and highlights the importance through Scripture.

¹⁷ Origen, 2.

¹⁸ Eddie L. Hyatt, *2000 Years of Charismatic Christianity: A 21st Century Look at Church History from a Pentecostal/Charismatic Perspective* (Lake Mary, FL: Charisma House, 2002) 18-19.

He speaks about our free will, and how though God is all knowing and all-powerful, it does not eclipse our will to choose. Again, he speaks of the conditions needed for prayer, forgiveness, purity, and no anger within one's heart. He then shows his audience how through the Holy Spirit and the intercession of Christ that we are never praying alone. He then concludes his refuting of man's objections to prayer with the true place of prayer in our lives.¹⁹

In chapter nine, he outlines the content of prayer through what he calls four moods: requests (supplication), prayer, intercession, and thanksgiving. He developed these four moods from the first book of the Epistle to Timothy. He corresponds these four terms to the actions one should undertake in prayer. Origen also mentions that we should be praying in the Spirit and with understanding. He understands that we cannot pray for what we ought to pray if we remain in the natural, therefore, we must transition into the Spirit, lifting up our voices to God, expressing our concerns for all that the Lord may answer and bring to pass to those in need.²⁰

In Thomas Aquinas' *Summa Theologica*, the main issue of prayer is the 83rd question in his treatise composed of seventeen articles on prayer. Each article addresses a particular issue of the day concerning prayer. Overall he is providing the Christian community answers to those who object to prayer as necessary since God knows all thoughts and needs.²¹

¹⁹ Origen, 2.

²⁰ Origen, 2.

²¹ Thomas Aquinas, *Summa Theologica* (Grand Rapids, MI: Christian Classical Ethereal Library, 2001), lxxvii, accessed September 16, 2013, <http://www.ccel.org/ccel/aquinas/summa.html>.

The writing style of the treatise begins each article with an argument presented to the reader in the form of a question. Each objection has been thought out in detail, with documentation either through Scripture or other philosophers to justify the argument. In a twist he then brings forth his own reasoning for rejecting the argument presented with justification from Scripture and other philosophers. By using this type of writing style the author is attempting to help his readers understand a philosophical view of Christianity as well as the theological revelation of God. Here in prayer he addresses every complaint or objection with reason citing philosophers and their works. Once he has given the philosophical aspect, he brings out the spiritual aspect of prayer through the use of Scriptures. This method is used throughout most of the seventeen articles pertaining to prayer, however there are some places where the philosophical perspective is the only justification given.

From reading the seventeen article questions it is clear that prayer was a major issue in the thirteenth century. The questions of the need and fittingness of prayer have been raised throughout all the centuries and are still being raised today. Is prayer archaic or ritualistic? If the answer is “yes” what was the primary reason to continue on with prayer? Was it necessary?

If we highlight one of the articles you may be able to understand how Aquinas brought reason into theology and understanding to the people. Article One: Is prayer an act of appetitive power? The word “appetitive” means “a desire to satisfy a need.” Changing the word the question now reads prayer is an act of power coupled with desire to satisfy a need.²² He then breaks down what is included in this power: love, intellect,

desire, and speech. Further, he quotes Augustine who writes in his treatise that prayer is a petition and belief, an act of reason. Each one of these aspects was vital to the power exuded in prayer. Aquinas goes on to establish that prayer is a reasoning of your mind to God through speculative and practical reasoning.²³ As stated before he uses the philosophical writings of the day to justify his point on prayer. There are no Scriptures mentioned in this particular answer, what stirs the mind to the spiritual and theological is his mention of raising our minds to God. Somehow through love, desire, intellect and speech we rise above our practical reasoning and enter a realm where God resides.

This is but one article, the other sixteen articles are presented in the same manner though some use a mixture of Scripture and philosophy to explain his justifications for the continued use of prayer. Based on these articles it is safe to conclude that Thomas Aquinas believed in prayer and understood the power each individual possessed in prayer to change their situations and others around them. He felt it was necessary in the believer's life to express their needs and concerns to God not only to bring about a change in a person's situation, but also to increase the believer's faith that God hears and will answer.

John Calvin believed to have faith unaccompanied by prayer was not genuine faith. Faith, he recorded, springs from the gospel. So then by faith our hearts are shaped and molded to call upon the name of God (Romans 10:4), therefore sealing our hearts by the testimony of the gospel which gives us the courage to boldly come before the throne

22 Aquinas, 3489.

23 Aquinas, 3489.

and make our requests known.²⁴

Calvin further explains how honor must be given to God in order for us to obtain what we desire or what we may need. Worship, praise, thanksgiving, and supplication are important factors leading to effective prayer. These factors are important, but faith outweighs them all, for without faith we cannot enter into God's presence. He then goes on to use the Lord's Prayer as a vehicle to explain the proper way to pray effectively.²⁵ Each theologian utilized the Lord's Prayer as the vehicle of choice to explain the correct and effective way to pray. Even in the twenty-first century the Lord's Prayer is still being used as the template to help people understand how and what to pray.

Unlike Thomas Aquinas and Origen who used seven petitions to exegete the Lord's Prayer, John Calvin divided the prayer into six petitions. Though the petitions were different the understanding of how to apply each petition in your prayer life are similar.

The first petition of prayer should be reverence and praise to the glory of God. Do we serve God freely or from a hope of a reward? His glory must be set before our eyes. We should concentrate only on his goodness. Our interest or issues are not important at this point in prayer.²⁶ We call him Father because we believe that when we are in Christ we have become joint heirs with him and have become the children of God. Just like a devoted father, he will hear the tears and groans of his children, when they with all

²⁴ John Calvin, *Of Prayer: A Perpetual Exercise of Faith, The Daily Benefits Derived From It*, (Grand Rapids, MI: Christian Classical Ethereal Library, 2001), 7, accessed September 16, 2013 <http://www.ccel.org/ccel/calvin/prayer.html>.

²⁵ Calvin, 9.

²⁶ Calvin, 59-62.

supplication and humility lay their requests at the master's feet.

The second petition deals with the kingdom. The kingdom consists of two parts. The first is when God corrects all our depraved lusts of the flesh. The second is when he brings our thoughts into obedience to his authority. When you pray this type of prayer, you are asking God to come and purify all corruption.

The third petition is in heaven. God will be king in the world when all shall subject themselves to his will. Pray that everything done in heaven is at the command of God, so the earth may be brought under the authority of God. We deny ourselves so that God may rule over us according to his pleasure. The second part of the prayer deals with one's own interest. Though we never lose sight of God's glory, majesty and power, we request all things the body may require, for Origen and Aquinas this includes food, shelter and healing. The last portion of the prayer deals with our forgiveness and ability to resist temptation. In the end we see that Calvin believes that prayer is necessary and should be done in public for the public edification of the church and the advancement of the believers in spiritual communion.²⁷

Each century had its struggles and issues to contend with. Origen dealt with the persecution of the church. People out of fear of losing their lives were turning away from any association with the church. Thomas Aquinas was dealing with intellectualism and the rationalization of the Scriptures instead of keeping them on the initial spiritual level. John Calvin was dealing with the corruption of the church and the degradation of the true Word of God. He was trying to bring people back to the basics of church.

The people in each era were obviously filled with fear and confusion and needed a

²⁷ Calvin, 59-62.

guide to instruct them on the things most important. It seems several attempts were made to do away with prayer by outside influences that misunderstood the power and purpose prayer was created for. Yet throughout the centuries scholars persisted in stressing the importance to the people of the need for prayer. All three theologians spanning across fifteen centuries of Christianity have all addressed the same issue, the necessity of prayer.

After the review of all three of their perspectives on prayer, three observations can be made regarding the trends we see today on prayer in today's churches. First, the neglect or abandonment of prayer in society today is not a new issue. Prayer is not for God or the Lord. Prayer is for the creation. Origen states,

If Jesus prays and does not pray in vain, if he obtains his requests through prayer and that it may be he would not have received them if he did not pray, who of us is to neglect prayer? He calls the roll in Scripture of those who prayed and had tremendous results. Why then he beckons, should we refrain from praying. He believes it should be our objective to hear the spiritual law with spiritual ears, that we may not become barren and sterile.²⁸

The assumption is given that if we do not pray we become barren and sterile, better put, we become ineffective and fruitless to the kingdom. In order for action to take place one must be heard and God hears us through prayer.

Origen blames this new trend of not needing prayer on individuals who have misrepresented and misunderstood the Scriptures of the Bible, or are just plain atheists. Through their persuasion some have come to believe prayer is not a necessity. They use the Scriptures found in Ephesians 1:1-6 to lend justification to why prayer is a moot point, but Origen counters their argument with the following statement: "Either, therefore, a man is elect of the number of those who are so since before the world's

²⁸ Origen, 24, 27-30.

foundation, and can by no means fall from his election in which case he has therefore no need of prayer; or he is not elected nor yet preordained, in which case he prays in vain, since, though he should pray ten thousand times, he will not be listened to. For whom God foreknew, them He also preordained to conformity with the image of His Son's glory; and whom He preordained, them He also called; and whom He called, them He also justified; and whom he justified, them He also glorified."²⁹ Origen objects to this argument and uses the concept of man's free will and God's foreknowledge to cripple the argument set forth by those above.

John Calvin uses the following statement to justify the necessity of prayer, "Prayer digs up those treasures which the gospel of our Lord discovers through the eye of faith we invoke the presence of his providence to watch over our interests, sustain us when weak."³⁰ We are indebted to prayer and he does not have the words to express its necessity or utility. By praying the experience confirms the thought of his providence in our minds. We believe he will answer what we request. And once we have humbled ourselves we need to pray with the sure hope (faith) we will succeed.

Secondly, prayer entails the use of the Holy Spirit and faith to help cross into the spiritual realm and pray. Rules three and four of John Calvin's treatise justify the above assessment. Rule three states that we must come into God's presence having divested ourselves of vain glories. None of us should enter but everything about God should.

The Holy Spirit then excites us in sighs, wishes and confidence, which our natural

²⁹ Origen, 10.

³⁰ Calvin, 8.

powers are not able to conceive. In today's vernacular we are to step out of carnality, the flesh, divest ourselves of all natural desires move into the Spirit with the help of the Holy Spirit who guides us with what to say. John Calvin states in his treatise that to pray aright is a spiritual gift that comes from the Holy Spirit, First Corinthians 14:15, "Pray in the spirit." As the eyes of the mind are intent upon God, so the affection of one's heart should be. In the natural we would fall short, but with the Holy Spirit as a guide and teacher our affections become aligned right with the will of God. Without the Spirit and faith our prayers would never reach the ears of God.³¹

Thirdly, all three theologians utilized the Lord's Prayer to let their readers know how and what they should pray. In order to instruct the Christian communities of their time they all used the Lord's Prayer to show them the most appropriate way to pray. They all agree that it is appropriate to pray not only for self but for others as James 5:16 commands us. They also agree that prayers do not need to be silent and can be conducted within a fellowship or alone. Each addresses the hindrances of division, wrath, and unforgiveness to prayer. Only righteousness and purity can enter the spirit realm to speak to God and make their requests known. The Lord's Prayer simplifies our requests because all that we may rightly desire is within the prayer. Even today the Lord's Prayer is still being used as a tool to teach new believers how to pray and what to pray to God.

Myles Munroe a twenty-first century scholar and author asks his readers the very same question in 2010, why they do not come to prayer meeting like they come to regular worship service? Still today the question is asked and authors attempt to answer the age-

³¹ Calvin, 13.

old question.³² The problem I believe stems from a lack of effectiveness in prayer. If people saw results from their prayers they would be more motivated to continue the practice. The solution to this problem once again lies in the hand of the theologians to explain the purpose, power and hindrances in prayer, to motivate people to operate in the only gift given to touch God and have an intimate relationship with the Father. This is why this project being presented is vital to the church community as a whole. We must build a foundation within the Christian ranks and that foundation is prayer. Churches must build into their training curriculums a methodology to present prayer to their congregants in a manner that allows them to experience the effectiveness of prayer. This curriculum is what will be developed and tested in the following pages of this document.

32 Myles Munroe, *Understanding the Purpose and Power of Prayer: Earthly License for Heavenly Interference* (New Kensington, PA: Whitaker House, 2002), 9.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

According to Justo Gonzalez, upon the acceptance of Christianity within the Roman Empire, the spread of Christianity and its beliefs began to increase. Many people were converted, and there were no set standards or written values for one to adhere to. Church leaders and elders decided they needed a mechanism to help new converts understand exactly what it is they believed.

The patristic period ushered in what every mainstream church body today considers the birth of Christian doctrine. This period in history brought clarity to many issues plaguing the newly developing church, such as their relationship to Judaism, and the means by which they were to justify and defend their faith against the critics of the day. This is where Christian doctrine took center stage in the development of the church. In order to accomplish this, many churches began using creeds during baptism ceremonies to confirm the faith of its members. As Christianity grew, so did the many heresies that strayed from the core truths of the church. These statements of untruth began to grow and church leaders decided that it was necessary for them to establish a doctrinal statement regarding the Holy Spirit that was finally recognized and placed into a creed. “A creed is a declaratory, short statement asserting a particular belief within a group of people” as stated by Alister McGrath, *Christian Theology: An Introduction*.

Actually, the first version of a creed was created at the first ecumenical council at Nicea in 325, hence the name “Nicene” creed. It was revised at the Council of Constantinople in 381. From this council came what we know today as the Nicene Creed.¹ The creed that this council agreed upon reads as follows:

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made. Who, for us men for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sits on the right hand of the Father; and He shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end. And I believe in the Holy Ghost, the Lord and Giver of Life; who proceeds from the Father [and the Son]; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets. And I believe one holy catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.²

The Nicene Creed is an initial attempt to dispel the belief known as the Arian controversy started by an Alexandrian priest named Arias. Arias believed that the Son of God and the Father did not have the same essence “*ousia*,” which is the inward nature or true substance of a thing. He believed that God and Jesus did not possess the same essence therefore Jesus was not divine. Secondly, he viewed Jesus as a created being, though his rank was high, but little discussion was given to the person of the Holy Spirit.³

1 Justo L. Gonzalez, *The Story of Christianity*, 186.

2 “Nicene Creed,” Christian Classical Ethereal Library: Bringing Christian Classic Books to Life, accessed June 3, 2014, <http://www.ccel.org/creeds/nicene.creed.html>.

3 Gonzalez, 186.

In the western church the Spirit is described as proceeding from the Father and the Son. The words “and the Son,” are equivalent to the word “filioque.” The majority of churches in America whether Catholic or Protestant follow the doctrine of the “filioque.” Hence the Nicene Creed was adjusted at the ecumenical council at Constantinople in 381 with those words and it is a Creed most Western Christians will affirm.

In Christian Theology the Holy Spirit is God, the third person of the Trinity, co-equal with the Father and the Son, Jesus Christ. This portion of theological study is called the Doctrine of the Holy Spirit or Pneumatology, where we learn about this third person of the Trinity’s role and function in our Christian life.⁴ As we separate the Holy Spirit from the Trinity or Godhead we must try and understand the use of the word “person” to distinguish the Holy Spirit. Those theologians who consider the Holy Spirit a person have come to the conclusion that in order to distinguish the differences between the Father, Son and Holy Spirit within the English vocabulary the word “person” is the closest word we can use to express that distinction, even though the Holy Spirit is a divine being and not human.⁵

The first development of doctrine for the Holy Spirit being separate from God the Father and Jesus the Son was done by Tertullian in the third century due to the rise of the Montanist heresy. Because of this false teaching it became imperative to distinguish between true and false activities of the Holy Spirit. Origen of Alexandria also solely

4 Stuart Allen, *Books: The Doctrine of the Holy Spirit* (Levendwater, 2014), 3, accessed September 20, 2013 http://levendwater.org/books/doctrine_of_the_Holy_Spirit.htm; Religion Facts, “Christianity/Beliefs/Holy Spirit.”

5 “Christianity, Beliefs, Holy Spirit” Religion Facts, Christian Doctrine of the Holy Spirit, Religion Facts: Just the Facts on Religion 2004-2014, accessed November 20, 2013 http://www.religionfacts.com/christianity/beliefs/holy_Spirit.htm.

wrote about the Holy Spirit in the second century, though his focus was more on how the Holy Spirit interacted within the church but not in man. The overall hypothesis of my doctoral project is to prove that by increasing one's knowledge and understanding of prayer to include, faith, prayer, healing and the charismata, the Holy Spirit will be activated through one's increase in faith, producing greater manifestations of the Spiritual gifts in our churches today. This chapter will examine the function of the Holy Spirit in our lives, based on the writings of several theologians both old and new. Though the Holy Spirit is not the only theological theme within the project it is the primary or central theme. Other themes that are connected to this project are the doctrine of humanity, and sanctification, which will receive a brief mention in this chapter.⁶

The Book of John is used to justify the close relationship between the three manifestations of God and how they honor one another. The Father honors the Son, the Son honors the Father, and the Spirit honors the Son. The Spirit honors the Son based on John 15:26 which states, "But when the Comforter comes, whom I will send you from the Father, the Spirit of truth, who proceeds from the Father, He shall testify of Me." Christ will send him and therefore he will speak the things that Christ wants spoken to his people.⁷ The Nicene Creed yet again affirms the belief in the Holy Spirit, but the relation of the Spirit to the Godhead is still an issue of contention among theologians. Theologians have found it difficult to give purpose and function to the Holy Spirit. Most

6 "Christianity, Beliefs, Holy Spirit" Religion Facts, Christian Doctrine of the Holy Spirit, Religion Facts: Just the Facts on Religion 2004-2014, accessed November 20, 2013 http://www.religionfacts.com/christianity/beliefs/holy_Spirit.htm.

7 Stuart Allen, *Books: The Doctrine of the Holy Spirit* (Levendwater, 2014), 3, accessed September 20, 2013 http://levendwater.org/books/doctrine_of_the_Holy_Spirit.htm; Religion Facts, "Christianity/Beliefs/Holy Spirit".

agree that the work in creation is of the Father, and salvation of the Son-Jesus Christ, but as for the Holy Spirit they have struggled with his role and function in the life of the believer as well as in sanctification.⁸ This chapter will attempt to look at the role and function of the Holy Spirit in the lives of believers through the eyes of old and new theologians who attempt to delve into the nebulousness of the Holy Spirit and bring clarity to the body of Christ. By looking at the role and function of the Holy Spirit in the life of the believer, I hope to show how the Holy Spirit acts as a catalyst for the activation of our faith, prayers, and the charismata, bringing about the manifestation of signs and wonders in our churches today.

Rev. Stuart Allen, and English theologian, Donald McKim, identify key differences in regards to the working of the Holy Spirit in the Old Testament versus the Holy Spirit in the New Testament. They both see the Holy Spirit in the Old Testament as God's agent in creation, bringing order out of chaos. In the Old Testament the Holy Spirit did not stay with you. Allen uses an example in Scripture of King Saul, when he was anointed King over Israel, the "Spirit of the Lord" fell upon him, but due to his rebelliousness the Spirit departed from him. God then told Samuel to anoint David. Once Samuel did that the Spirit came upon David and he reigned and ruled by the leading of the Spirit. David, of course had the right heart because we look in the Scriptures and it says that God does not look at the outward appearance he looks at the heart. Regardless of all our failures, regardless of our insecurities God will continue to look at our hearts and pour his Spirit out upon his creation. To justify the permanency of the Spirit in the

⁸ Karl Barth, *The Holy Spirit and The Christian Life*, trans. Michael Raburn (Durham, NC: Michael Raburn publisher, 2002), 5, accessed March 30, 2013, <http://people.duke.edu/~mr33/Barth%20Holy%20Spirit.pdf>.

New Testament, Allen uses John 14:16, “And I will pray the Father, and he will give you another Comforter, that he may abide with you forever.” Then verse 18 “I will not leave you orphans, I will come to you.” No longer does our rebelliousness cause the Spirit to depart. Because we now have direct access to the Father through Jesus, and our sins are forgiven. No longer orphans we have been grafted into the family of God.⁹ New life and new power invade those who believe by the Spirit.

McKim on the other hand uses John to stress the indwelling of the Holy Spirit within us, but he also uses Luke and Paul as well. He stresses the points that we are in relationship with God, and the Spirit fills the believer and equips them with “gifts” that are used for ministries and offices in the church. New life and new power invade those who believe by the Spirit.

Both men conducted an analysis of the names that are mentioned for the Spirit such as “advocate,” “*paracletos*,” and “comforter.” “Advocate” when used as a verb, means “to intercede,” “comfort,” or “console and exhort.” “Paracletos” means “one called alongside.” As a noun its connotation is of a defense attorney. “Comforter” signifies “one called to the side of another for help or counsel.” Each word defines exactly what the Holy Spirit was sent to human beings to accomplish.¹⁰

One significant writing from Allen that stood out was how the Holy Spirit being God can plumb the depths of God as the great revealer of truth. This statement solidified the Godhead and how the Holy Spirit is considered the Spirit of truth. The Holy Spirit is

⁹ Stuart Allen, *Books: The Doctrine of the Holy Spirit* (Levendwater, 2014), 14, accessed September 20, 2013 http://levendwater.org/books/doctrine_of_the_Holy_Spirit.htm; Religion Facts, “Christianity/Beliefs/Holy Spirit.”

¹⁰ Donald K. McKim, *Introducing The Reformed Faith: Biblical Revelation, Christian Tradition, Contemporary Significance* (Louisville, UK: Westminster John Knox Press, 2001) 99.

inclusive with God the Father and the Son. Going back to what Jesus said in John, “I and my Father are one, when you see me you see the Father.” Alongside the experience of filiation, Jesus experienced the baptism of the Spirit and became the unique bearer of the Spirit. At his baptism the heavens were opened and the Spirit descended upon Him like a dove. People experience Jesus as spirit-filled, as prophet, one who speaks with authority, heals the sick and casts out demons. He knew the Spirit as God’s power at work in him. The Spirit in turn was experienced as distinct from the Father but dedicated to implementing the work of the Father through the Son. The Gospel of John completes the picture; it points to mutual indwelling and to personal interactions among the three.¹¹

Both Allen and theologian Ethelbert William Bullinger point out a continuing struggle between the old nature and the new nature. They both agree that the dual nature within the human soul is the reason for the inner struggles we wrestle with and sometimes find it hard to be obedient to the urging of the Spirit. This struggle in our nature is the one confirming fact for our hearts and minds that we are born again and that the Holy Spirit has taken up residence within us and has begun his good work. Bullinger compares our union with the Holy Spirit to that of being grafted into a tree. Above the graft is a new developing fruit, yet below the graft remains the old fruit that the vinedresser continually prunes away.¹² Moving into the various roles and functions of the Holy Spirit, Professors Owen, Wondra and Rev. Allen connect the work of the Holy Spirit with sanctification and regeneration. Regeneration deals with the receipt of a new

¹¹ Clark H. Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove, IL: InterVarsity Press, 1996) 27-28.

¹² Ethelbert William Bullinger, *The Two Natures in The Child of God* (New York, NY: Cosimo, Inc., 2007), 23.

life. The authors determine that the Holy Spirit is the giver of new life. While sanctification is defined as the process of being made holy by the presence of God through the Holy Spirit working within us. Regeneration or new life is tied to what some call the initial baptism with water, which is followed by a second baptism known as the baptism of the Holy Spirit. Once we believe that Jesus Christ is our savior, the Holy Spirit is sent to dwell within us forever. John 3:5-8 is used to justify this action of the Holy Spirit. The Scriptures indicate that the Spirit is the “quickener,” the “life giver.” The word “quicken” is described not as an increase in movement but as one who gives life.

The Holy Spirit is the life giver, and it is only by this Spiritual birth that we become children of God and receive the gifts of the Spirit. The influence of the Holy Spirit upon us is like the influence of another person upon us, especially one who loves us. Yet the Holy Spirit reaches deep down within us farther than any person could, effecting our mind, body, soul and emotions.¹³

Rev. Allen does an exhaustive study on the difference between being sealed and sanctified. Many scholars when dealing with the Holy Spirit tend to lump both of these words together and make them synonymous. This is far from the truth.

Sealing speaks to the completed work of the Holy Spirit. The Holy Spirit seals us to Christ forever. The work is accomplished at the moment of our belief in Jesus Christ. There is no delay or process one must undertake regarding being sealed, it happens instantaneously.¹⁴ However, Rev. Allen has a differing view on the word “sanctification.”

¹³ Thomas and Wondra, 223-224.

¹⁴ Allen, 14.

The word “sanctify” in his writing means to “set apart for a specific purpose.” The separation is accomplished by God through the Holy Spirit. Therefore, the Holy Spirit is the One who initiates the sanctification but God is the one who actually sanctifies.¹⁵

Theologian Karl Barth in his writing *The Holy Spirit and The Christian Life* attempts to provide a theological basis for the role and function of the Holy Spirit. He argues that the Spirit can be seen in the divine acts of creating, atoning, and delivering humans for God.

As the creator Barth sees the Holy Spirit as the finger of God, by whom all who believe are sanctified and the paraclete who not only speaks on our behalf but also speaks directly to us so we hear God speaking. He is no respecter of persons because the Spirit will meet us where we are and will communicate to us in words we can understand. What he communicates to us is divine truth. This divine truth never exploits or manipulates the receiver or forces them to conform. The Spirit transforms us to God’s image in the manner the Spirit sees fit.

The phrases “internal” and “external” are used to describe the dual nature of man as well as refer to the urges and senses we get that prompt us to do something or not. He points out that these urges within us are a result of the Holy Spirit dealing with us, it is the most common way the Spirit uses to communicate. As we grow in Christ we must be able to discern the Spirit from our own natural feelings better.¹⁶

Barth addresses the dual natures within man created by the indwelling of the Holy Spirit, who is the atoner. He stresses to the readers that sin must be taken seriously. He

¹⁵ Allen, 14.

¹⁶ Barth, 19-27.

states, “We can as little think of it as removed, as we can in fact remove it ourselves. A dead man can only be resurrected and serious sin can only be forgiven. We cannot bring about a removal of our sin through superficial change of the human attitude.” It is our natural man that continues to fight against the grace the Holy Spirit provides as he indwells us. This is what the Holy Spirit stands in opposition to and fights with on a daily basis. So as human beings with a dual nature warring against each other, we must allow the Holy Spirit to engage in this struggle between what Barth terms “the battle of grace over the hostility toward grace.” The Holy Spirit enters into battle with our spirit to bring us under subjection and to help us live consistent with what God ordains.

Even though temptation is a continual threat knocking at the doors of our lives, we must be quick to repent and trust Christ for salvation. Barth affirms that the Holy Spirit, functioning as the eradicator of our sins, is the catalyst bringing us in line with the image of Christ.¹⁷ As we yield to the Holy Spirit and become more obedient to his will, the Holy Spirit, functioning as atoner, becomes the element to bring transformation. The Holy Spirit is also the mechanism through which faith is strengthened.

As the deliverer Barth identifies the Holy Spirit as the Spirit of Promise. To him the Holy Spirit as deliverer means that he is the one that transforms the believer into the image of God, and he will continue this “good work” until we depart this world for our true home, bringing us into the promise of everlasting life.¹⁸

Editor and author, Abraham Kuyper also regarded the role and function of the

¹⁷ Barth, 26-37.

¹⁸ Barth, 26-37.

Holy Spirit in his writings published in a religious magazine known as “*The Herald*.” In a compilation of these writings he spoke extensively on the subject of the Holy Spirit as he saw a gap in the theological discussion regarding the person and function of the Holy Spirit in the twenty-first century. Specific to this doctoral project we will review his comments on the Holy Spirit in the areas of faith, prayer, and the charismata.¹⁹

According to Kuyper the Holy Spirit is God and therefore is sovereign, the Spirit completely controls the influences of sanctification within the Christian. In every work produced by the Father, Son, and Holy Spirit in common; the power to bring forth proceeds from the Father; the power to arrange proceeds from the Son; the power to perfect proceeds from the Holy Spirit. In laymen’s terms, the Father is the mechanism by which all things are originated, the Son by which all things consist, and the Holy Spirit by which all things attain their destiny. Each entity of the Triune God has its own specific function in the earth, because they all come from God.²⁰

The Holy Spirit imparts faith to us as believers. Yet faith is not just faith, for Kuyper feels there are two kinds of faith, saving faith, and general faith. Of the two saving faith is the faith we receive from the Holy Spirit. General faith is obtained through knowledge; it is tangible, visible. Saving faith is the opposite of general faith. It is not tangible, or visible. Faith unites the soul to Christ, appropriates the promises, satisfies the conscience and gives us access to the throne of grace and the boldness to call God “Father.” Faith is imparted and perfected by the supernatural operation of the Holy Spirit

¹⁹ Abraham Kuyper, *The Work of the Holy Spirit*, (Grand Rapids, MI: Christian Classic Ethereal Library, 1946), 43, accessed November 29, 2013, http://www.ccel.org/ccel/Kuyper/holy_Spirit.html.

²⁰ Kuyper, 43.

but it does not act until the soul becomes conscious of it.

In the holy acts of prayer there is a manifestation of the Holy Spirit working both in us and with us. Kuyper explains the intricacies of prayer as Christ interceding for us in heaven, the Holy Spirit interceding for us on earth and the communication line is between the two, because we as humans do not know what to pray for, so the Holy Spirit takes over and speaks to Christ our true needs. Christ, who is resurrected and seated at the right hand of the Father intercedes for us to God so that we receive or obtain the fruit of his sacrifice on Calvary. The sole objective of the Holy Spirit is the laying bare of all deep and hidden needs of the saints before the eye of the triune God, and Christ prays as the head of the New Race. The one who seals the new covenant in his blood.²¹

Praying for ourselves is good, but may contain some egoism even though followed with thanksgiving. In intercession is added the power of the Holy Spirit, to help squash what egoism there may be and lead us higher in prayer so that we actually reach Christ. The love that is referred to here is not love for others, but love for Christ who gave up his life for us. It is our love for God that must permeate the prayers we pray for others that we may be heard in heaven.

How does the Holy Spirit interact in our prayer life? Well, according to Kuyper we must first distinguish between the two sections of intercessory prayer. The first part is the prayer for things that pertain to the Body of Christ. The second area is prayer for the things that pertain to the natural world, or what he calls the Body. Prayers for the Body are those prayers we give for the nation, government, our enemies, for promotions,

²¹ Kuyper., 340, 541.

prosperity, and deliverance. These all pertain to areas within the natural life that affect us whether sinner or saint. These prayers hit the realm of nature.

When we pray for a fresh anointing, or for our spiritual leaders, or for strength in time of conflict, these prayers are said to reach the kingdom of grace. These are the prayers that transcend the natural and enter into the realm of God.²² Within both types of prayer one must look for the bond of fellowship, which springs forth this prayer of intercession. The burden of the one in need of prayer becomes not just the burden for the one praying but for the whole. And as we come together in unity on the issue together we seek deliverance from the places where such vital fellowship does not exist, and where real intercession from the heart does not exist. The “charismata” or spiritual gifts are the divinely ordained means and powers whereby the God enables his church to perform its tasks on earth. The church becomes a communication line on the earth to God to effect change, while being violently attacked not only by the visible powers of the world, but also by the invisible powers of satan.

Whatever the form or task to accomplish the church will always need spiritual power to perform it. Power not in and of itself, but power the Holy Spirit must supply. Every gift afforded to us by the Holy Spirit for performing God’s will is a charismata, a gift of grace. The word “*charisma*” is a Greek word that means “spiritual gift.” It denotes an extraordinary ability that is bestowed upon a human being by the infinite strength and power of the third person of the Trinity – the Holy Spirit.²³

22 Kuyper, 556-562.

23 Kuyper, 180.

Reflecting once again on John 1:12, it speaks volumes to the power we receive when we believe. “But to all who received him, who believed in his name, he gave power to become children of God.” If you consider yourself a child of God then you have become a joint heir with Christ and everything the Father has given to him he now freely gives to you. Because of Fatherhood we become new creatures with new gifts to use to advance the kingdom. The Holy Spirit is the one who brings the gifts in, situates them, chooses which we will have and lets them flow out through us into the world.

There is another view held by some Christian Theologians regarding the spiritual gifts and it is known as “cessationism.” Cessationists believe that the charismatic or extraordinary gifts of the Holy Spirit ceased being practiced early in church history, somewhere around the second century. Cessationists believe the miraculous gifts were given only for the foundation of the church, which started at Pentecost and ended with the completion of the New Testament canon or the death of the Apostles.

There are four main groups of cessationists. The first group is known as the concentric cessationists who believe the gifts have ceased in the mainstream church and evangelized areas of the world, yet appear in unreached areas as an aid to spreading the gospel. The second group is the classical cessationists who assert that the sign gifts of prophecy, healing, and speaking in tongues ceased with the Apostles and the finishing of the canon of Scripture. They also proclaim the use of these gifts as a launching pad for the spreading of the gospel and affirmation of God's revelation. However, they do believe that God still occasionally does miracles today such as healings and divine guidance so long as these miracles do not accredit new doctrine or add to the New Testament canon. The third group is the full cessationists, who argue there are no gifts today at all.

According to them these gifts only existed in the first century church. They base their argument off of how one defines the word “miracle.” The fourth group is known as consistent cessationists and they believe that there are no miraculous gifts and they only occurred in the first century church as well. Along with the ceasing of the spiritual gifts, they also believe there are no fivefold ministry gifts, so there are no Apostles, no Prophets, Evangelists, and no Preachers or Teachers.²⁴

In B.B. Warfield’s book, *Counterfeit Miracles*, he addresses the many arguments of theologians who are in support of the continuing of the spiritual gifts post second century into the seventeenth and eighteenth centuries. He systematically discounts each one based on his crafting of the definition for the word “miracle.” In his book he describes two types of miracles, those that are scriptural and true miracles and those that are ecclesiastical, that are birthed from the integration of heathen practices into the Christian way of thinking. Scripture miracles he says are “for the most part evidence of Divine Revelation, and that for the sake of those who have been instructed in it.” These miracles are undeniably beyond nature’s explanation. Ecclesiastical miracles are miracles that happen for the sake of the individual and those who are already Christians. He calls these types of miracles extraordinary accidents or coincidences.²⁵

Warfield believes that the miracles we speak of today are not the same as the miracles conducted by the Apostles. The Apostles performed miracles on non-believers to assist them in their belief in Christ. Now that Christianity is known throughout the

²⁴ Mongerism, “A Cessationists View,” accessed October 16, 2013, [http://www.mongersim.com/directory/link_category/Spiritual Gifts/Cessationists-View-A](http://www.mongersim.com/directory/link_category/Spiritual%20Gifts/Cessationists-View-A).

²⁵ B. B. Warfield, *Counterfeit Miracles* (Carlisle, PA: Banner of Truth Trust, 1918) 53-54.

world, there is no need for the use of miracles to bring people to Christ. Modern medical advancements now replace the need for faith in God to heal. The Word has replaced the need for miracles in Warfield's opinion.

The integration of heathen African practices into the Christian ideology is also another reason for the denying of the continuation of miracles. In the sixteenth century there were many testimonies of healings occurring in Africa. Warfield attributes these healings to contaminated heathen practices that have placed the Christian banner on them because the people believe in Christ. He considers these practices evil because they hinder as he states "the fighting of physical ills with the weapon which they should have been fought – God trusting labor (works)." Sickness he feels is being fought in the manner sin should be through prayer, in turn sin is being fought in the manner sickness should be by utilizing ascetic practices.²⁶ From Warfield's writing it is evident that he has a different worldview than the scholars and theologians of past centuries who were proponents of the spiritual gifts. A worldview is defined as a foundational, cognitive, affective, and evaluative assumptions and frameworks a group of people make about the nature and reality, which they use to order their lives. It encompasses people's images of reality of all things that they may use for living their lives. It incorporates the beliefs, desires, and morality of a community of people.²⁷

Worldviews serve a number of important cultural and social functions. First, they act as our plausibility structures that provide answers to our ultimate questions. Secondly,

26 B. B. Warfield, 65-66.

27 Paul G. Hiebert, *Transforming Worldviews: An Anthropological Understanding of How People Change* (Grand Rapids, MI: Baker Academic, 2008) 26, 29.

they provide for us emotional security. Faced with wars, conflict, famine, or death people will turn to their deepest cultural belief for comfort and security. Worldviews create an emotional reinforcement to our beliefs so they are not easily destroyed. Third, our worldview validates our deepest cultural norms. It provides us with our ideas of righteousness and sin and how we should deal with them. Fourth, they help us to integrate our culture. It organizes our ideas, feelings, and values into a more or less unified view of reality.²⁸

Warfield was writing at the beginning of the twentieth century when life was good and advances in medicine were on the rise in Western Society. By 1929 things in the Western world would change, and its worldview would be altered as well. The country was plunged into a depression that left many without jobs, homes, and food, the basic necessities of life. Many turned back to those values of old, the Word of God, which ignited a slow increase in the charismatic movement. By 1960 multitudes within the mainstream churches were beginning to embrace the charismatic beliefs and were experiencing renewal and the manifestation of supernatural gifts in their churches.

To refute Warfield's definition of miracles as being extraordinary accidents or coincidences, Craig Keener in the second volume book, *Miracles*, addresses this particular point head on. He looks at the historical and present day claims of miracles in the world. Developing his writings from two main theses: the first delving into the premise that eyewitnesses do offer justification of miracles happening. He feels that this particular thesis will not receive much contradiction even Warfield feels the eyewitness accounts in the Bible to be divine encounters. It is the second thesis where the contention

²⁸ Hiebert, 26, 29.

between the two theological thoughts will prevail. Keener believes this second thesis refutes the ideology established by what he terms anti-supernaturalists or better known as cessationists. He attempts to prove with many evidentiary cases throughout his book, that the supernatural explanations while not suitable to all claims of healing should be welcomed and discussed by scholars.

Keener's intent with writing his book is to provide case studies of supernatural miracles that have occurred throughout the centuries well past the second or third when most cessationists claim they ceased. He also hopes to educate readers, philosophers, scholars, and theologians to not rule out the possibility of supernatural healings, but to come to the understanding that natural and supernatural factors can coexist.²⁹ According to Keener many Western Christian scholars in recent centuries have appropriately discovered God's greatness in the regularity of nature, but have taken nature's regularity for granted dismissing some of the simplest justifications for miracles. Several cures in today's society stem from natural causes, even if as most theists affirm, divine purpose stands somewhere behind nature.³⁰

In the fervor to prove one's point against supernatural happenings it seems the writers against such matters have taken out the one important element, faith. Faith is too nebulous and hard to explain in this context, there must be definitive proof such as medical documentation to explain various unexplainable cures. Though even in the midst of medical documentation corroborating the claim it is still dismissed by anti-

²⁹ Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts* (Grand Rapids, MI: Baker Academics, 2011), 1-3.

³⁰ Keener., 603.

supernaturalists as a misdiagnosis on the part of the practitioner rather than relenting to it being a bonafide miracle of faith.

Regardless of one's assumptions about the possibility of supernatural causation virtually everyone will agree that some claims are not miraculous and then many others do not offer evidence compelling enough by themselves to surmount a very high bar of evidence. Keener continues to argue that there is some strong evidence today to meet an open-minded anti-supernaturalist's bar of proof. This can be seen in the countless number of cases he explores within his book that even caused him to move from his neutral stance to an even stronger belief in supernatural healings occurring.³¹

John Ruthven's book, *What's Wrong with Protestant Theology?* argues against the cessationist's view that the gifts in 1 Corinthians 12:28 and Ephesians 4:11 no longer are a part of the church, and ceased with the canonization of the Bible.

According to Ruthven, when we accept Jesus Christ as our Lord and Savior, "we" through him and by the mention of his name receive grace, which he calls charismatic empowering, secondly apostleship, which is called charismatic endowed missionaries, and thirdly obedience to his Word, which comes from our faith.

The purpose of receiving these gifts is not to just edify the Christian community but to call people from among all the Gentiles to obedience that comes from faith. We are called to receive apostleship and be "sent" to spread the gospel, utilizing all the charismatic gifts given to us by the Holy Spirit. .³²

31 Keener, 659 and 607.

32 John Mark Ruthven, *What's Wrong with Protestant Theology? Tradition-vs-Biblical Emphasis* (Tulsa, OK: Word and Spirit Press, 2013), 184-190.

This is done so even the Gentiles may be consecrated and sanctified into the kingdom of God

Therefore, if one belongs to Christ they are disciples who have been commissioned to do as the Bible declares greater works than Christ. Once commissioned into the service of God it is now Jesus' job to bestow upon us the tools (gifts) and ministries needed to effectively achieve what we have been commissioned to do. You are now a member of an all-volunteer force who has committed to defending the Kingdom of God against all enemies foreign or domestic. Jesus did great works on earth. His followers will do greater works if they believe. We will not accomplish these works in our own strength but by the strength of Christ and the indwelling of the Holy Spirit.

CHAPTER FIVE

THEORETICAL FOUNDATIONS

Joining the military ranks is not the same as acquiring a job in the civilian sector, you are not an employee hired to perform a specific function or occupation you are a member of a fighting force who has signed an oath to defend the United States against all enemies regardless of your specialty or occupation in the military. From doctor, lawyer to infantryman all have pledged to defend our nation. None can say “that's not what I signed up for.”

Boot camp is designed to be stressful and overwhelming to keep you off-balance to see how you handle stressful situations where decisions must be made rapidly. The intent is to break down the walls of individuality, pride, and ego that may get in the way of becoming a competent military member. The US military prides itself on being an all-volunteer force. This means each individual going through boot camp has voluntarily chosen to become subject to this process of training. The major function of this process helps build the organizational team structure while fostering a culture of unity. The recruit comes to the realization that their life or survival in difficult times depends on the person next to them. Each boot camp process is specifically oriented to the particular service you join. Army and Marines recruit training focuses more on marksmanship, the Navy focuses more on survival at sea, the Air Force on maintenance and air supremacy. No matter what service you decide to join, the basics of military life, which are universal

across all services, will be taught. These repetitive exercises will help the recruit learn to respond and make quick decisions without hesitation in the face of combat. October 13, 1775 marks the date of the establishment of the United States Navy known then as the Continental Navy. For over 240 years the Navy has enlisted the use of military recruit training or “boot camp” to transform civilians into sailors to create what is now termed “the Global Force for Good.”¹

Military historian Gwen Dyer has described the process of transforming civilians into military personnel as a form of conditioning that encourages inductees to partially submerge their individuality for the good of the unit. “It's not about you but the unit.” Dyer argues that this conditioning is essential for the military to function because combat requires people to endure stress and perform actions that are simply absent in normal life.²

The military has been using this technique to mold recruits into sailors for a long time. The question then is why not use the same process to mold prayer warriors for God? By incorporating this theoretical foundation model into my project, the following hypothesis can be achieved.

Through the use of motivational techniques and skills from military boot camp training a spiritual boot camp will transform a person's mindset and how they see themselves as a Christian, increasing their understanding and actions in the area of prayer and the supernatural.

¹ Gwynne Dyer, *War: Anybody's Son Will Do*, Pulse Media.org, accessed June 14, 2014, <http://www.pulsemedia.org/2011/04/15/war-a-documentary-by-gwynne-dyer/>.

² Ibid.

Theoretical Foundations in Military Practice

In conducting my research the term “boot camp” has been linked to largely physical fitness courses to get people into a more active and healthy lifestyle. Though physical fitness is a portion of what is experienced during boot camp it is not all that is involved. Thanks to mainstream advertising drawing on the civilian’s fascination with the military the use of this term has increased. Now, when people see the word “boot camp” they assume the course is going to be tough and they will come out stronger than before.

Several ministries use the term “boot camp” in their titles to attract readers, only to find out the training is not what they expected. Kristen White titles her webpage *Spirituality Boot Camp*, where she introduces to the reader a week long course to change the way you think, with a mild spiritual overtone.³ She outlines seven principles to follow to achieve this transformation yet mentions nothing about boot camp or how her course reflects the name of her webpage. Gary Carpenter’s manual, *Believer’s Boot Camp* is a basic bible study with accompanying mp3 audio tracks for each section of the manual.⁴ There is no mention of boot camp or the military in the manual nor is there any mention of it on the audio portion of the course. Jason Hardin in *Boot Camp* speaks briefly of military colleges such as Annapolis and West Point to express to his readers what boot

3 Kristen White, “Spirituality Boot Camp: 7 Principles of Spiritual Practice,” Spirituality Boot Camp, accessed May 10, 2014, <http://www.spiritualitybootcamp.com>.

4 Gary Carpenter, “Believer’s Boot Camp Manual,” Gary Carpenter Ministries, accessed May 10, 2014, <http://www.spiritualitybootcamp.com>.

camp is all about.⁵ After this explanation the word is barely mentioned and the book transitions into a course to build your integrity and character as a Christian.⁶ None of these models have accurately utilized the concepts found in boot camp to elicit a mindset and behavior change. People enter and leave the training the same way they entered. The primary goal of my project is to have students experience as many of the concepts and principles associated with recruit training, in order to develop a better prayer life, understand the supernatural, and the gifts deposited within them by the Holy Spirit. The course material and theme will be designed with a military focus, yet the content will be biblical.

The authors researched for this study utilized the word “boot camp” in the title of the books and training manuals to grasp the attention of the believer to their work. Within the writings they give a brief mention of their experiences going through recruit training, yet they fail to carry it throughout the entire work. The majority of these authors who described their experiences in the military served for one or two tours of duty, which is about eight years, and then returned back to the civilian world. Kimberly Daniels, in her book *Spiritual Boot Camp* speaks throughout the book to her experiences going through boot camp and also her military career.⁷ She specifically states that she left military service after seven years of enlisted service. Timothy Hagle in his manual *Journey*

⁵ Jason Hardin, *Boot Camp: Equipping Men with Integrity for Spiritual Warfare* (Chillicothe, OH: DeWard Publishing Co., 1997).

⁶ Kristen White, *Spirituality Boot Camp: 7 Principles of Spiritual Practice*, Spirituality Boot Camp, 2014, accessed May 10, 2014, <http://www.spiritualitybootcamp.com>.

⁷ Kimberly Daniels, *Spiritual Boot Camp: Basic Training and Supernatural Strategies for Combat Readiness* (Lake Mary, FL: Charisma House, 2012).

Through Spiritual Boot Camp expounds on his experiences in boot camp but does not mention how long he served.⁸ His church biography has him beginning ministry in 1972. Since he does provide for us the date he entered boot camp in 1970, we can surmise that he only spent two years in military service. Richard W. LaFountain's article entitled, *God's Boot Camp Prayer*, outlines an impressive three to six day course of intense spiritual intimacy with God. He speaks of the history of the military and the establishment of what is now called boot camp, but this is where the inferences stop. There is no mention within the article of him ever experiencing boot camp himself or serving in the military.⁹

Not to diminish their efforts or whether they served long enough or did not serve at all in a position in their respective services, but as you advance into senior leadership either enlisted or officer, you gain more insight into how the military operates and how wars are fought. These principles can be obtained and translated into biblical doctrine, helping not only new believers but seasoned believers prepare themselves for battle.

Another issue prevalent throughout these resources is the military concept. The military concept is usually spoken of in the introduction and then minimally within the introductions of some of chapters to introduce a thought. These military inferences are then replaced with a basic Christian manual or book for discipleship. Christian discipleship is the main focus of many of the authors. Their target audience is toward the

⁸ Timothy C. Hagle, "Journey Through Spiritual Boot Camp, The Journey Series: The Bible Teachings of Pastor Timothy Hagle," Journey Series, accessed May 10, 2014, <http://www.journeyseries.com/boot%20camp.html>.

⁹ Richard W. LaFountain, "*God's Boot Camp Prayer*," Prayer Today Online, accessed May 10, 2014, http://www.prayertoday.org/2007/pdf/Boot_Camp.pdf.

new believer who needs to understand their purpose in the kingdom and the character they need to embrace as a new creature in Christ. Jason Hardin, Gary Carpenter, and Timothy Higle's writings are all geared toward the new believer. Their books are designed to assist the new believer in developing the character traits associated with those individuals who call themselves Christians. Though Christian discipleship is perfectly suited to the boot camp theme, it is not relevant for the project being embarked upon.

The majority of the resources (books, manuals) surveyed had no corresponding course curriculum with practical applications for the reader to follow. Jason Hardin, Kimberly Daniels, and Timothy Higle all had books and manuals to read and study. There was no course to assist them in the study of the material given in the books or manuals. Minor emphasis was placed on the areas that are primary to my project, spiritual warfare and the supernatural. Prayer if mentioned at all was minimal in describing its function and purpose in the body of Christ, so readers are better equipped to battle the enemy. Military instruction teaches the soldier that knowledge unused is knowledge lost.

In theory the subject of a boot camp lines up with the intent of the project, yet there are no practical applications similar to the design and methodology to be achieved in the project. Even those courses with video training associated with them do not keep the military training theme of boot camp integrated within the biblical subject.

Three sources provide similarities in written form to what the project aims to achieve. The goal is not to have people read about battles and the weapons we possess to confront the enemy. The goal is to have them experience the battle firsthand and witness with their own eyes how important they are to the kingdom of God.

Kimberly Daniel's book, *Spiritual Boot Camp*, captures many of the nuances of

military life and war planning. Jason Hardin's book, *Boot Camp: Equipping Men with Integrity for Spiritual Warfare*, has brief excerpts, in particular chapters pertaining to his experiences while serving in the armed forces. His chapter headings are created using many of the familiar statements used in the military. Dr. D.K. Olukoya's book *Divine Military Training* is not written utilizing any military inferences except to mention throughout his book that God is looking for soldiers to do battle. He uses the symbolism of the eagle to get his message across of how a Christian should operate in the Kingdom of God. He writes primarily about the character of the Christian, the role of a Christian as a soldier and the role and function of the Holy Spirit in the believer's life.¹⁰

All three writers are addressing different audiences, Kimberly Daniels is writing to the new Christian, Jason Hardin is focusing on Christian men, and Dr. Olukoya is directing his attention to the seasoned Christian who wants to go higher in God.¹¹ Discussions on prayer are mentioned briefly in the first two books, regulated down to just a few sentences in a chapter. Spiritual warfare was given more attention due to each book having a chapter dedicated to the subject. Dr. Olukoya's direction is mainly to reveal to the Christian the power, position, and function of the Holy Spirit. He expounds on how the Holy Spirit helps the Christian when undertaking a deliverance ministry.¹²

The books and training manuals possess some aspects that are useful to the design and methodology employed in my project. The use of reflective questions at the end of

10 D. K. Olukoya, *Divine Military Training* (Ikeja, Lagos: Battle Cry Christian Ministries, 2009).

11 Jason Hardin, *Boot Camp: Equipping Men with Integrity for Spiritual Warfare* (Chillicothe, OH: DeWard Publishing Co., 1997).

12 Kimberly Daniels, *Spiritual Boot Camp: Basic Training and Supernatural Strategies for Combat Readiness* (Lake Mary, FL: Charisma House, 2012).

each chapter can be useful and add to the person's personal study time and lend for more class discussion and interaction. The design and format of both Kimberly Daniels and Jason Hardin's manuals will provide creative guidance to the overall creation of the training manual for this project. Utilizing the vocabulary so familiar to those who have undergone military instruction will tie in the boot camp theme. Analyzing these theoretical models within the ministry context, the following assumptions can be made in regard to development of human beings this project:

1. This will be the first time the process of military recruit training also known as boot camp, will be used for this particular area of study.
2. A spiritual boot camp experience will be effective in transforming the believer's mindset.
3. The spiritual boot camp experience will provide the level of understanding and practical application to increase faith and prayer in the life of the believer.
4. The spiritual boot camp experience will retain more individuals to completion of the course than normal training courses.

Theoretical Foundations from Other Disciplines

Military theorists such as Jomini, Mahan, Mao Tse Tung, T.E. Lawrence, Sun Tzu, Clausewitz, and Handel have spent their lives providing insight into the tactics and strategy of war. Countless books have been written on what is known as the "operational art of war."¹³

Though the warfare motif occurs throughout the Old Testament and New Testament it never takes center stage. According to Greg Boyd's book *God at War*, this foundational stage of written revelation affirms there is a world in between. There is a

¹³ Total War Center, "Great Military Theorists," accessed July 10, 2014, <http://www.twcenter.net/forums/showthread.php?216204-Great-Military-Theorists>.

genuine conflict within this world and the spiritual world. This spiritual conflict affects affairs within our earthly domain leaving man to counter and overcome them. Boyd feels something profoundly sinister has entered God's good creation and now perpetually threatens the world. Too many Christians are oblivious to this battle and must be awakened to the need to become armed against this territorial threat. All of Jesus' teachings, exorcisms, healings and other miracles, as well as his work on the cross, remain somewhat incoherent and unrelated to one another until we place them in the context of war. Then what is revealed to us is the battle that is occurring between the kingdom of God and the kingdom of satan. Jesus's primary objective was to overthrow the kingdom of satan and have the kingdom of God reign forever.¹⁴

As we accept Jesus Christ as our Lord and Savior we are grafted into the kingdom of God, and we become citizens with rights and privileges. Our citizenship in the kingdom is the most valuable asset we possess. Citizenship is not membership. There is a distinct difference. A citizen is someone who belongs to a state or nation and you owe allegiance to that government and in return you are entitled to that government's protection.¹⁵ You are an inhabitant; you dwell or reside there. Membership is belonging to a group or organization, that affords you some rights and privileges, but protection is not a benefit.

By becoming kingdom citizens we return to our original nature and state of authority and dominion outlined in the book of Genesis. We embrace God's values,

¹⁴ Gregory A. Boyd, *God at War: The Bible and Spiritual Conflict* (Downers Grove, IL: InterVarsity Press, 1997), 171-185.

¹⁵ *Dictionary.com*, s.v. "Citizen or Member," accessed July 17, 2014, <http://www.dictionary.reference.com/browse/citizenormember?s=t>.

language, and ideals, which are found in one training manual, the Bible.¹⁶ Within every kingdom there is a military that is trained to protect the kingdom from invasion. The project is geared towards those kingdom citizens who consider themselves a part of the army of God and want to protect God's kingdom by any means necessary.

Dr. Cindy Trimm's book *The Art of War for Spiritual Battle* is a tactics and strategy book for the body of Christ with excerpts taken from a well-known military scholar Sun Tzu. Conducting spiritual warfare requires an in depth study of war. She considers prayer to be the main weapon of choice and has dedicated this book to help build up prayer warriors. She believes that "if we were really equipped and properly prepared, we could win each battle on every front."¹⁷ Sun Tzu is considered the canon of Chinese military literature.¹⁸ Written almost 2000 years ago it was the first known study of the planning and conduct of military operations. His book has transcended the arena of military strategy, bleeding over into business management, organizational culture and other economic, political, and psychological areas. Sun Tzu's wisdom and depth of understanding continues to remain relevant in the twenty-first century, keeping his book on the top of the reading lists in most military war colleges.

Carl Von Clausewitz is another theorist who wrote *On War* that speaks to his views on the nature of the military process. His views were compiled into a comprehensive theory that sought to define universal permanent elements in war. He

¹⁶ Boyd, 171-185.

¹⁷ Cindy Trimm, in the preface of *The Art of War for Spiritual Battle: Essential Tactics and Strategies for Spiritual Warfare* (Lake Mary, FL: Charisma House, 2010), viii.

¹⁸ Sun Tzu, *The Art of War*, trans. Samuel B. Griffith (New York, NY: Oxford University Press, 1963).

begins with the basics of defining war, then covers the theory and strategy behind war, and concludes with the overall development of the war planning process. Though originally written in 1790 it still remains one of the major books of study for military strategists today.¹⁹ From these two military theorists, plus the works of Dr. Cindy Trimm and Greg Boyd, a more well-rounded focus of war and responsibility of the recruit can be brought into clear focus. They will understand better the battle we as Christians are undergoing, and what they are about to embark on: warfare as soldiers in the army of God. Understanding the theory behind war and strategies used to defeat our natural enemies will only solidify their minds to why warriors are needed for the spiritual battle.

Summary

The boot camp model has been used in many writings and manuals produced to provide training to the Body of Christ, though these writings have not utilized its structure to its fullest extent. Superficially the model has been blended in, leaning more on the experiences of the authors' military careers to highlight sound principles for spiritual battle. The reader can acquire these thoughts and ideas, but the reader cannot experience what the author experienced undergoing recruit training.

Utilizing military doctrine and integrating some of its concepts into the project will help set the stage for the boot camp course. Pulling also from the above military theorists and writers will help anchor in the recruits' minds that they are being trained for battle. Setting this foundation will assist the facilitators in bringing to their understanding

¹⁹ Carl Von Clausewitz, *On War*, ed. and trans. by Michael Howard and Peter Paret (Princeton, NJ: Princeton University Press, 1976).

the tools and capabilities we possess to defeat the enemy. All of these factors will make for a well-rounded course of study.

After review of the theoretical models for ministry and those from other disciplines a revelation in the area of spiritual warfare was realized: How can you teach civilians about war when they have never experienced war? How can they understand a battle when they have never experienced a battle or threat? The problem was not just lack of understanding about prayer but also lack of understanding about war. This highlights the need of revealing to the recruits the similarities between actual military principles and Christian principles and warfare.

The experience of going through boot camp is what transforms the mind, helping one transition to being a part of something bigger than oneself. That, coupled with the opportunity to serve their country, is what motivates recruits onto completion. Reading about someone else's experience cannot transform your mind or behavior. It will provide an understanding of what you are reading and the ability to grasp the principles, but the ability to change is solely left up to the reader.

The Army, Navy, Air Force and Marines have utilized the tools within the model with resounding results. Only a handful of recruits leave without completing the process. Reasons for that can be vast but it comes down to the person's ability to humble themselves and follow directions.

The first portion of my model of ministry is to develop a study that creates a motivated training environment where these above mentioned topics are addressed and practical application is applied so participants actually experience what they have learned. The title of the model for ministry is "Spiritual Boot Camp; Where Warriors Are

Made.” The second portion in this model of ministry will be the development of a training manual that employs the methods and skills established in every Armed Services training curriculum, yet with a focus on ministry and the child of God. The training will introduce the participant to a basic level of understanding in prayer, faith, healing, and the charismata. The training will demonstrate to the participant, who will be called a “recruit,” who they are in Christ and who God is to them. Each of the six training sessions will be on a specific topic, such as healing, faith, or prayer. They will consist of an hour of course instruction through lecture or video instruction with an hour of actual practical application. As the course progresses it is the intent of the instructor that the student’s knowledge and understanding will be elevated in these areas and will culminate in how to appropriately use the weapons of our warfare. At the conclusion of this research project it is expected that a transformation in the recruit’s thinking regarding prayer, faith and spiritual gifts will take place. They will no longer be bystanders but actual participants in the lives of others, helping to foster healing and love within the body of Christ. The end result is written into the title: Warriors for Christ! Recruits will be transformed into warriors poised to defend the body of Christ against the attacks of the enemy. Instruction, practical application and by experiencing the move of the Holy Spirit, they will become discerning of the movements in the spirit realm and will have the tools to defeat the tactics of the enemy, not only in the church but also in their lives.

This project is a model that has never been done before. Previous manuals provided an overlay of military wording and experience to the issue of discipleship. This project will incorporate all the necessary tools required in recruit training while discussing the deeper areas of ministry and the use of the supernatural to turn pew sitters

into prayer warriors. It will give them the ability to operate on the spiritual battlefield with precision and confidence.

CHAPTER SIX

PROJECT ANALYSIS

From my home church in Virginia Beach to the contemporary service in Naples, Italy the same lack of emphasis on prayer can be seen. The problem initially addressed in previous chapters is still applicable and valid. It is running rampant throughout the various denominations that list themselves as Christian. The enemy has used his subtle tactics and distractions within this world to make many stop using the most powerful gift the Lord has given us, prayer. On board ship during deployment there is no designated place for you to smoke because the ship is a non-smoking environment, but when the Captain wants to allow members the opportunity to smoke he announces over the One MC “the smoking lamp is lit.” When he wants to discontinue the opportunity he announces, “the smoking lamp is out.” How does this relate to prayer? The smoking lamp is out, extinguished and it needs to be rekindled. The catalysts we talked about in Chapters Two and Three need to be reactivated in the lives of the faithful. Motivation coupled with a desire to pray needs to become a priority in the lives of the believer. The purpose then of this project was designed to change attitudes and behaviors and increase motivation toward prayer, bringing the emphasis and importance back to this foundational weapon we have allowed to become almost obsolete.

The primary proposition being presented was to use motivational techniques and skills under a military boot camp structure, to transform a person's mindset to how they see themselves as a Christian and increase their understanding and action in the area of supernatural ministry. The model being used to examine the problem and adjust attitudes was the Armed Services Recruitment model, which has been in existence since 1905.¹ For the past 110 years this model has transformed millions of civilians into the soldiers, sailors, airmen and marines who have served this country in two world wars, Vietnam, Korea, Iran, Iraq, and continue to serve in Afghanistan. If it works in the natural then it will surely work in the supernatural. Using this model to teach and train the church about the importance of prayer will motivate individuals to open up the lines of communication between themselves and God improving their personal relationships and elevating their thinking to become watchmen for the body of Christ, utilizing the spiritual gifts that have been dormant within them to bring about change and healing within their congregations. The expected result of this project is to validate the model as a tool to educate and train believers in the area of prayer and spiritual warfare.

Methodology

The qualitative method of research will be employed through various means of data collection and analysis. Descriptive methods employed were one on one interviews prior to the course and then after the course. Observers were embedded in the classes of instruction to collect insights into the recruit's behavior and attitude at the beginning and

¹ "Mission," Recruit Training Command Mission Statement, last modified June 18, 2013, accessed April 21, 2015, <http://www.bootcamp.navy.mil/mission.asp>.

throughout the six weeks of course instruction. The observers submitted their observations to the researcher electronically by email. There was also a videographer who video taped the course sessions for further reflection and review by the researcher at the conclusion of the course. By using these qualitative inquiries we hope to explain the changes in motivation and attitude toward prayer and healing which will manifest in the actual behavior one exudes during services in general, and in their life as a Christian.

My project context is the Protestant community of the Religious Services program located at Naval Support Activity, Naples, Italy. The total Protestant population that attends services through the Religious Services Program is approximately 175. The Contemporary Christian Service has thirty to ninety participants at any given service. The reason the Contemporary Christian Service was chosen over the other two services was because the congregants who attend this particular service represent an amalgam of different denominations throughout western society. Currently, the Deputy Director for Religious Services will assist with the assignment of the recruits for this study, by publicizing the course in the church bulletin and allowing the solicitation of volunteers for the implementation of the project from the Contemporary Christian service.

A pre-congregational survey (see Appendix A) was randomly distributed to all adult members who attended the church service on February 8, 2015. This pre survey was conducted to acquire a baseline of the knowledge and understanding the members of this particular service have towards prayer, the supernatural and its use. At the conclusion of each course of study there will be a course evaluation administered to determine if the information being presented during that particular course session was insightful, presented in a manner that kept the participant's attention, increased their desire to learn

and opened their mind to ideas about prayer they would incorporate into their lives. At the end of the entire course a post survey will be presented only to those who participated in the training to capture the effects of the course on their understanding regarding supernatural ministry, spiritual gifts, how prayer impacts their lives and the congregation, and a change in attitude toward prayer and the supernatural. Following the conclusion of the course there will also be a prayer and healing service where the recruits will undertake their final course practicum by putting what they learned into action. The final element in the evaluations will be to see if the boot camp theme was successful in motivating them to continue with the study.

All the surveys used were gathered from the Internet and reformatted to address the problem statement addressed at the beginning of this chapter (see Appendix B). From these surveys and evaluations we expect the data to prove that a more stimulating or motivating environment aids in the learning process and builds better retention and understanding. We also expected to show that the environment also helped transform their mindset toward the supernatural and the use of spiritual gifts within the church, and activated them to service. A context associate employed as an analyst reviewed all of the surveys and evaluations. The role of the context associate was to determine if questions captured and measured the anticipated objectives of the project.

The training itself was encapsulated in a boot camp theme. Ephesians 6:1-18 commands the believer to put on the full armor of God to protect themselves against the attacks of the enemy. In Ezekiel 3:17 God declares that he has made us watchmen. Both Scriptures use a military metaphor to convey to the reader what the Lord expects from his people. We are soldiers on the battlefield for Christ. In order to become a soldier one

must learn and understand the ways of the military, transforming their mindset for the battle ahead, and that is done through boot camp. Boot Camp is the means by which individuals are transformed into soldiers and unified to support and defend the United States of America against all enemies foreign and domestic. The volunteers for this project ranged from military members to civilians and family members who have never been on active duty. Because the project was conducted on a military base and has a military approach to it, there will be less hesitation to participate as the volunteers whether active duty or non-active duty will be familiar with the instruction

To symbolize unit integrity and unity of command, all recruits were supposed to wear a prescribed uniform. The context associates and I developed a creed that would be recited at the beginning of each session to activate or stir up their faith in what they were becoming. The recruits conducted this creed accompanied by a prayer at each session.

The title of the model for ministry was “Spiritual Boot Camp: Where Warriors Are Made.” Initial stages in this project included the development of a training manual to be used by the recruits. The training manual was divided into six sessions (introduction, faith, prayer, healing, spiritual warfare, Holy Spirit) and used to demonstrate to the “recruit,” who they are in Christ and who God is to them. Each training session was on a specific topic, such as healing, faith, or prayer. They consisted of an hour of course instruction through lecture or video instruction coupled with an hour of actual practical application. As the course progressed, the intent of the instructor was for the student’s knowledge and understanding to be elevated in these areas and culminate in how to appropriately use the weapons of our warfare.

At the conclusion of this research project it was expected that a mental

transformation regarding prayer, faith and spiritual gifts would have taken place. They would no longer be bystanders, but actual participants in the lives of others, helping to foster healing and love within the body of Christ. The end result is written into the title: Warriors for Christ! Recruits will be transformed into warriors poised to defend themselves as well as other believers against the attacks of the enemy. Through the instruction and practical application and by experiencing the move of the Holy Spirit in their lives, they will become discerning of the movements in the spirit realm and will have the tools to defeat the tactics of the enemy, not only in the church, but also in their lives and their families' lives.

Context and professional associates were expected to assist in the development of the training manual. Each associate was assigned one of the sessions to develop for the training manual and would make a presentation to a targeted audience. Once the training manual was complete, the actual course would be implemented. Each context associate was expected to be creative in developing curriculum for the manual through areas of instruction, utilizing different modes of instruction to keep the attention of those participating. The professional associates provide guidance that helped participants reach the depth of understanding needed to transform the recruits' thinking, and embrace their spiritual destiny.

Implementation

The first part of the implementation process was the development of the training manual to be used during the course sessions. The context associates provided information on the session they were assigned and their input was integrated into the

overall curriculum. Only the introductory portion and administrative guidance of the training manual was provided to the class, which provided the overall purpose and objectives of the course, session outlines and the expected outcome. Grading requirements were also addressed as well as classroom etiquette the recruits were expected to follow at each session. The format of the training manual was taken from the Chairman of the Joint Chiefs of Staff Instruction development format to provide a more military feel to the instructional information being provided. The professional associate reviewed the draft copy of the training manual for corrections and guidance. The complete training manual will be completed at a later date.

The actual course sessions were outlined to the recruits as follows:

Session I: The Basics

Rationale: The objective of this session is to provide the recruit with necessary foundation and understanding behind the development and establishment of prayer.

Aims: The recruit will gain knowledge on the original purpose for the creation of the earth and how we should operate as kingdom citizens.

Specific Learning Objectives:

1. Understand the intent of the original kingdom of Heaven on Earth.
2. Understand the difference between a kingdom and a Republic
3. Know the difference between a godly kingdom and an earthly kingdom
4. How the kingdom concept ties into God's assignment for man on earth.

Session II: Ingredients for Effective Prayer

Rationale: To help the recruit understand how the Holy Spirit, faith, and the charismata are the catalysts to effective prayer.

Aims: The recruit will gain knowledge and understanding in the areas of the Holy Spirit, faith, and how they play a part in effective prayer.

Specific Learning Objectives:

1. Understand what faith is and is not
2. Understand the difference between faith and hope
3. Determine the benefits to faith
4. How the center of gravity symbolizes the Holy Spirit and faith
5. Understand who the Holy Spirit is
6. Understand the Holy Spirit's role and function
7. How the Holy Spirit and the concept of a colony are one in us
8. Understand the role of an insurgency from the biblical perspective
9. Understand the Baptism of the Holy Spirit

Session III: Tools and Weapons of Warfare

Rationale: Provide the recruit with tools and weapons necessary to defeat the enemy and bring about healing and deliverance to the body of Christ.

Aims: The recruit will gain knowledge and insight as to how the charismata and spiritual warfare provide ammunition and strategy to the prayer life of the recruit.

Specific Learning objectives:

1. Understand the charismata (spiritual gifts)
2. Conduct spiritual gift inventory to enlighten the recruit to the gifts they possess
3. Understand how these gifts assist the recruit in effective prayer for the church and their family
4. Understand intercessory prayer

5. Understand the term “prayer warrior”
6. Understand the hindrances to prayer
7. Learn different methods to pray
8. Learn what to pray for
9. Understand the spiritual battle and how to combat it
10. Learn about deliverance and healing ministries and how prayer is a key to it all
11. Learn how to be an effective altar worker during services

As stated earlier the boot camp course was comprised of six sessions, but due to operational commitments at work the course was condensed down to three sessions. The boot camp theme was restructured to meet the requests placed upon the researcher by the Religious Services program. Instead of the course meeting on Saturday for four hours, it was rescheduled to meet directly after church services on Sunday and an overall time limit of two hours was to be adhered to by the instructor. This left no time for practical application of prayer methods and training during the course sessions. The provision of a T-shirt to build unity of effort was omitted and the warrior creed was distributed during the first session as a prayer of affirmation to be recited during their devotional time. Journaling was encouraged to help the recruit keep track of all information and to use during devotional time to write down what God may be speaking to them to share with the group.

The invitation to participate in the course was conducted three consecutive Sundays prior to the initial start of the course. The number of congregants attending Sunday services varies from Sunday to Sunday depending on the operational commitments for active duty on the weekend or family commitments that take members

out of the area for the entire weekend. On the first Sunday of the invitation (February 8, 2015) for the course the pre-congregational survey was disseminated throughout the congregation. The total number of attendees on that particular Sunday was forty-seven (ten were children) and a total of fifteen adult responses were turned in, giving a response rate of 41% with a confidence level of 95% and a confidence interval of twenty. By the third Sunday of the invitation four randomly selected individuals were interested.

None of the context associates taught portions of the class. The sole instructor for the class was the researcher. The room provided for the course was small and not functional for the type of course to be conducted so the course was adjusted to be more informal to facilitate positive group discussions.

The chaplain suggested that a prayer time prior to the beginning of service be instituted that all course participants were expected to be involved in, helping set the atmosphere for church service. This introduction of this initiative was also made the same time as the invitation to the course, seven people (two adults and five children) volunteered to assist in this endeavor, but did not participate in the course.

The Spiritual Boot Camp course began on February 22, 2015 with the following four recruits. Recruit #1 – Is the registrar at the elementary school located on Naval Support Activity, Naples (NSA Naples). Recruit #1 is married and their spouse works for the Department of Defense (DoD) in Naples for the past ten years. Recruit #1 is non-denominational and is a newborn Christian, eager to learn more about Christ and prayer.

Recruit #2 – Is a new arrival to NSA Naples from the United States and works for DoD. Recruit #2 is an empty nester and has recently gone through a separation and divorce after twenty-seven years of marriage. Recruit #2 is non-denominational and has

not participated in institutionalized church; most church gatherings were at someone's home. Recruit #2 has lead Bible studies in their home, and had some angst with the some of the pre-survey questions as they went against theological principles taught.

Recruit #3 – Is the spouse of an Active Duty military member, and was active in the Contemporary Christian Service until the sudden death of the chaplain. Recruit #3 has a heart for the base community and a desire to follow the Lord.

Recruit #4 – Is the spouse of a DoD employee at NSA Naples and has five children. Recruit #4 finds it difficult to maintain a healthy spiritual regime and wants to jump-start the desire within especially in prayer.

Observer #1 – Is an active duty military member and married with two children. Though primarily there to gather observations on the course and the participants observer #1 became very interested in the overall course of study, and became the fifth participant.

All participants that volunteered for the course were women. This is due to the random sampling of participants from the overall contemporary Christian service. Because of this disparity the videographer was selected purposely and was the only male in the group for all three sessions. His insights to the course were captured after the conclusion of each course session one-on-one. The courses began at eleven and would conclude at one. However due to the inordinate amount of information that needed to be passed each class went past the two hour time limit by at least an hour and a half. Participants were eager to learn and did not realize the time had passed so quickly, which was an indication of their motivation and desire to learn and possess the information being shared. Discussions were very natural, and were not forced at any time, all were eager to share and ask questions.

The class sessions were intense because of the amount of information to cover in a short amount of time. This kind of training in the military we call the “fire hose approach,” and is used in the armed forces recruitment model. The course was designed with strict structure and guidelines to keep the class on track, which limited the amount of time that could be spent on side discussions of related topics and issues. During the First session of the course, the problem statement for this project was presented as a question to the recruits and feedback was solicited. The most prevalent comment by each recruit was “not enough time during the day to meet all commitments and pray.” It seems work, family, and family extracurricular activities take up an inordinate amount of time leaving little to no time for prayer making it less and less of a priority until it becomes obsolete. This validates the problem statement to be true. All recruits were required to keep a journal of all the information being given and to write down any revelations God may be showing them during the sessions or after class.

Teaching Focus

The redesign of the course curriculum for the Spiritual Boot Camp was reduced from six sessions to three. Each session was designed to build upon the other to enlighten and motivate the student to continue with the course of study.

The First Session titled “The Basics” was designed to be more of a foundational course to bring everyone in one accord with basic principles regarding prayer. In this session you would be exposed to the kingdom concept, where you learned about a kingdom, its governance, character, and behavior. Secondly, you would be taught your role as a citizen in the kingdom, and the rights and privileges that come with citizenship.

Thirdly, we reviewed the lines of communication between the kingdom on Earth and the kingdom of Heaven, highlighting the importance of why we are embarking on this journey, to strengthen our lines of communication through prayer.

The creation story in Genesis was a perfect scriptural backdrop to introduce the kingdom concept presented by Dr. Myles Munroe in *Rediscovering the Kingdom*.² The book was used to help recruits grasp the original purpose behind God creating earth and giving man dominion over it, as well as the implementation of prayer from man to God. In our western mindset it is often hard for people to grasp how a kingdom actually operates and the role of the citizens because we have grown up in a republic under a more democratic rule. This concept helped bring clarity and understanding to why we were created and prayer instituted. Unlike human beings here on earth God did not have to conquer another country to have subjects to govern. Instead, he simply created territory and deposited man in that territory to represent him and take dominion (rule or govern) over what he had given. All direction and guidance to rule the earth was given by God to Adam through what we know call prayer.

Moving forward with the kingdom concept our next avenue of discussion was to make clear our identity as children of God. As children of God we are heirs to the throne of God. As heirs we have been given the same rights and authority Christ received from God. By knowing who you are, and what position within the kingdom you possess should open your mind to the possibilities you can accomplish with God leading and directing your every move.

² Myles Munroe, preface in *Rediscovering the Kingdom* 2nd ed. (Shippensburg, PA: Destiny Image, 2010), xx.

Now that we had addressed the kingdom and know who we are in Christ, the third area of discussion would focus on the roles and functions of a citizen to protect the kingdom and honor the King. Using the same concept, we discussed the offices within a kingdom and spent time primarily on the soldier and his role within the kingdom. The soldier is charged with protecting the kingdom with his life, he is a watchman ever vigilant in his duties to the King. His primary weapon of choice is prayer. Prayer is the only means of communication we have with God. Just a natural soldier must train to use his weapon correctly, so we must train to use prayer effectively to bring about change, signs, wonders and miracles in the earth realm.

Session Two was titled “The Ingredients for Effective Prayer.” During this session the recruits were introduced to the key ingredients one must possess to be effective in prayer and the hindrances that cause our prayers to go unanswered. The ingredients to effective prayer stem from the biblical and theological research conducted in chapters two and three. Faith, the Holy Spirit and the Charismata are the key ingredients or catalysts for effective prayer. The theme expressed throughout the Gospel of John is “belief” or “faith.” “Believe” in the Greek is *pisteuō*, literally meaning, “to place one’s trust in another.” John wanted the reader to emphatically trust in the words that had come from Christ, the word made flesh. Trusting in the Word is the first avenue of faith, the second deals with how we activate our faith. Another Greek word for faith is *pistis*, which involves believing that someone else will do something that is not yet visible or that has not yet happened. Thus, for us to have faith is to relinquish trust in oneself and to put that trust in another.³

A practical application to exercise faith was administered after discussing at length what faith is and what it is not, the differences between faith and hope, and how exercising faith in the Word assists in the activation of our prayers. The recruits were escorted to the second floor balcony where two recruits were blindfolded and the other two were directed to assist the blinded recruits to the other side of the landing without touching them. Once on the other side of the landing the recruits switched places and returned to the other side of the landing. Upon completion of the practical we returned to the classroom for further discussion.

Recruit #1 stated she was “terrified” when blindfolded but became more reassured as the voice lead and directed her. She stated the voice was very calming and reassuring and she began to trust in the voice. This was the same impression given by recruit #3. Recruit #4 experienced the complete opposite from recruits #1 and #3. Recruit #4 stated she had confidence initially in the voice but she began to slow down through the exercise because her confidence began to wane in the voice providing her direction. She became concerned that the voice would not give her time to stop before she hit the wall on the other side. Recruit #2 walked confidently trusting the voice leading her to the other side.

The next portion of Session Two dealt with the Holy Spirit. Utilizing the Scripture that speaks of John the Baptist baptizing Jesus in the Jordan and the Holy Spirit descending as a dove to explain how one receives the Holy Spirit. To explain his role and function in our lives we reverted back to the kingdom concept spoken about in Session One. Making the Holy Spirit synonymous with the governor of a colony being

³ Eugene E. Carpenter, and Philip W. Comfort, *Holman Treasury of Key Words: 200 Greek and 200 Hebrew Words Defined and Explained* (Nashville, TN: Broadman & Holman Publishers, 2000), 234, 279.

established by a conquering kingdom showed the recruits the Holy Spirit's responsibility in our lives; to grow and transform us into the image and character of the parent kingdom, just like the governor does with a colony. The governor gets his marching orders from the king solely and attempts to transform the people into the image or character and behavior of the king and kingdom. To be clear about how one receives the Holy Spirit through baptism or after baptism the Scriptures Matthew 3:13-17 and the Scriptures referring to Pentecost were used to solidify the discussion. Recruit #2 challenged the need to be baptized to receive the Holy Spirit and felt baptism was not necessary. She believed that one could receive the Holy Spirit without the need for baptism. After several attempts to prove to recruit #2 her premise and the premise of the instructor were the same, the instructor moved on to the third ingredient.

The charismata or spiritual gifts discussed in this portion of the course were those mentioned in 1 Corinthians 12: 7-11. Also included in the discussion of spiritual gifts were the use of the word "anointing" and discussion about anointing oil, its symbolism and usage. Samples of anointing oil were distributed among the recruits to visualize what was being discussed. During this discussion it was explained to the group that there is no power in the anointing oil itself, it merely symbolizes the Holy Spirit and his purifying qualities on the person it is placed upon. Recruit #2 challenged the use of anointing oil, (Mark 6:13, James 5:14) and considered it a form of window dressing and did not see the benefit in its use. Keeping with the housekeeping rules provided in Session One, we accepted her decision to disagree with the discussion and continued on with our discussion of spiritual gifts. At the conclusion of Session Two, the recruits were given another homework assignment; to complete the spiritual gifts inventory from the website

www.spiritualgift.com and present their findings at the next session.

Session Three was the final session of the special Boot Camp course and it was the weapons of our warfare at this particular session we went over the spiritual gifts inventory homework that was assigned the night before. The recruits read aloud their top three spiritual gifts the test identified and a detailed explanation of each gift was given to provide clarity and confirmation from the recruit regarding their gift. Listed below are the overall spiritual gifts identified within the group:

- Giving
- Hospitality
- Administration
- Leadership
- Faith
- Mercy
- Speaking in tongues
- Exhortation
- Teacher
- Discernment

Recruit #2 arrived one hour late to the final course and arrived at the end of the discussion about the gifts of administration and leadership. Recruit #2 proceeded to challenge the instructor regarding the possibility that her gift of administration and leadership might hinder her ability to allow God to move and that because of too much structure everything is black and white making the instructor more legalistic. Keeping once again with housekeeping rules the instructor agreed to disagree and continued on with the culmination of the course. Because of time constraints the course ended abruptly without full discussion of the weapons for our warfare. Three out of the four recruits voiced their desire to continue on with the course and cover the remaining information and possibly keep this course in operation after that.

Chaplain Young, the Deputy Director, attended Session Three of the course and

was very impressed with the information being presented. He enjoyed the discussions and thought it was a positive move in the right direction for the CCS. My videographer was the only male who attended all three sessions and began to open up and participate in the discussions bringing his opinions and thoughts about prayer to the forefront. One major question that I posed to three men was why they do not come out for corporate prayer? There answers to this question were unanimous, they stated “men do not want to be seen by women as being vulnerable and it is also a pride issue.”

Data Analysis of the Contemporary Christian Service (CCS)

The qualitative method of analysis was conducted using the “survey research” method where pre-post and course evaluations were given to a small sample size of thirty-seven that represents the whole Protestant population of the Religious Services Program (175). Each respondent and participant in the project was randomly selected from the Contemporary Christian Service (CCS). Other methods used to collect data were video recordings of each class session.

The pre-post and course evaluation surveys were a combination of fixed choice and open-ended questions. These data collection items were created from already pre-established surveys, but customized to meet the objectives of this project. Draft copies of the surveys were reviewed and validated by a context associate whose full time occupation is a research analyst. She ensured the questions were relevant, credible, and capable of yielding the type of data the project hoped to obtain (see Appendix C).

A convenience sample of the CCS completed the pre-survey questionnaire prior to the start of the boot camp course. Out of the thirty-seven adults who attended that

Sunday service, fifteen completed the survey establishing a response rate of 41%. The questions on the pre-survey were divided into four categories following the completion of the survey: 1. Church demographics, 2. Prayer Training Opportunity, 3. Equipped to Pray, and 4. Experiences in the Supernatural. From this an overall picture will be developed of the population attending the CCS and their level of spiritual maturity in prayer and the supernatural.

Church Demographics

Demographics are described as the study of certain characteristics or changes in a particular population or organization. From questions one, two, three and seven on the pre-survey the intent is to capture the different types of denominations that may be prevalent in the service and the spiritual maturity of each congregant. By identifying those major denominations we will be able to understand the underlying doctrinal forces that cause congregants to have resistance toward what may be presented in the boot camp course.

Denominations	Responses	%
Assemblies of God	2	13.33%
Non-Denominational	5	33.33%
Baptist/S. Baptist	2	13.33%
Methodist	1	6.67%
Anglican	1	6.67%
Presbyterian	2	13.33%
Unchurched	2	13.33%
Total	15	

Table 6.1

Table 6.1 depicts the overall denominational make-up of the CCS. From the data collected we find the majority of respondents came from a nondenominational background. What was more fascinating than the primary religious group was the realization that all major Protestant denominations were also represented. When these are combined and compared against the non-denominational group the percentage of Protestant denominations of Western society are far more prevalent (53.67%) than those in the nondenominational group (33%) as well as two individuals who are unchurched who attend the service. By having a cross section of all Protestant denominations being represented will hopefully give the data more credence regarding actual responses and validate the reactions of the congregants that choose to participate in the course.

Table 6.2 shows the length of time each respondent has been associated with a particular denomination. Though length of time being a member of a particular church or denomination does not necessarily equate to spiritual maturity, it does allow the researcher to conclude the respondents have developed strong theological beliefs based

on their denominations doctrine over time in the areas of prayer and the supernatural.

Length of Time as Christian	Responses	%
0-5 years	3	20.00%
6-10 years	2	13.33%
11-20 years	1	6.67%
21-30 years	4	26.67%
30+ years	3	20.00%
No Church Affiliation	2	13.33%
Total	15	

Table 6.2

Based on the data collected over 80% of the respondents have been members of their particular church or denomination for six to twenty years of their lives. Which can mean over those years they have developed strong theological beliefs that can be of benefit or hindrance to the information taught in the course.

Prayer Training Opportunities

In this portion of the pre-survey the objectives behind the questioning was to validate the problem statement established in chapter one and the overall hypothesis of the project. Though the questions were of a fixed choice method, the respondents added additional information to explain the reasons for their answers to these questions.

From the collected data it was confirmed that 46.67% had some form of new member's training upon joining their church while 40% did not have any formal training upon entering the church. The remaining 13.33% have been in church for a number of years and are unable to recall whether they had training or not. Further analysis of the data showed 100% of the respondents that had new members training did have discussions on prayer. Every respondent that did not have new members training

consequently did not have discussions on prayer. From the analysis we can conclude that those churches that conducted new members training had a portion of the training dedicated to prayer. Question #6 from the pre-survey reads; “How long was the training session on prayer?” Table 6.3 tabulates the data collected from those respondents who were given new members training and prayer was discussed. Though this question was a fixed choice question, Question#4, which looked into the days/weeks of new members training aided in the data analysis for Question #6.

How Long was Training on Prayer	Respondents	Percentage %
2 months	1	12.50%
2-3 hours	3	37.50%
1 hour	1	12.50%
30 minutes	3	37.50%
Total	8	

Table 6.3

Seventy-five percent of the respondents who had new members training had between thirty minutes to three hours of training on prayer. Further analysis of the data shows that on average the amount of training in prayer was roughly fifteen to thirty minutes per day over the number of days they had training. We can surmise the respondents who had longer training periods could have possibly been exposed to more information about prayer and subsequently conclude those with shorter trainings had less exposure to information on prayer. The one variable that would validate this statement would be obtaining the information they received on prayer. The data within this particular category partially supports the problem statement presented in this project. Thirty minutes to three hours is not an adequate amount of time to build a foundation and train members on the importance and power of prayer.

Equipped for Prayer

Once again pulling from the respondents who stated they had been through new members training and had discussions on prayer, the data was analyzed to determine if they felt equipped for prayer. The data revealed a 50/50 split among the respondents. The problem statement once again is validated because education is only 50% of the issue. People must put what they have learned into practice, which reinforces what they have learned. After the culmination of the training Chaplain Young instituted more areas where individuals could exercise their new-found knowledge by opening the service up in prayer. The data also validates the perception there is no power in church because there is no prayer with power and authority.

The CCS has been under spiritual attack since the death of the chaplain who presided over it as pastor. The service has seen a marked reduction in the number of attendees over the past year, which sparked the chaplains to present my project and concerns to the church leadership back in 2014. From the time of the introduction to the actual implementation of the course in February 2015 more than half the members of CCS left the service for another. A call for prayer went out during the Sunday service at the same time the Spiritual Boot Camp course was initially presented to them. The chaplains called for members to meet together at 08:45am in the chapel and pray for the service. Only two members actually responded to the call though from the data we can conclude 50% of the members in the CCS are equipped in prayer, where are they?

Experiences in the Supernatural

Knowing that a good portion of the members of the CCS spanned all the major Protestant denominations sparked an interest in determining whether they had a cessationists view or charismatic view towards the supernatural. The last portion of the pre-survey was designed to show where the members fell on this somewhat controversial issue within the church.

The majority of the respondents had spiritual experiences in the supernatural from sensing God's presence in prayer to seeing an angel. Close to 80% of the respondents had received the Baptism of the Holy Spirit sometime after receiving salvation. The most remarkable finding is that almost 86% of those who responded to the survey knew the spiritual gifts they possess and have operated in them at some time in their lives. The analysis did show that there were respondents who did not believe in the supernatural but was a very minimal number anywhere between 13 to 20% and there were some who knew nothing about the supernatural but were interested in learning more about it (13%). Overall the CCS is predominantly charismatic, somewhat knowledgeable about prayer and the supernatural, yet has shown no outward manifestations of the supernatural or spiritual. Church services are only an hour in length with little to no participation by the members during service. The numbers in attendance have dwindled so significantly the average numbers that come out are between thirty and fifty. Drastic circumstances call for drastic measures. Since February 22, 2015 prayer is what starts off each service, followed by the Spiritual Boot Camp directly after service. The Spiritual Boot Camp was conducted for three Sundays and was concluded on March 8, 2015. Course evaluations were sent to the participants at the end of the course via email, and the findings are as

follows. Three course evaluations were sent out to the participants to gather data to assess the effectiveness of course and the impact it had on the participants in regards to their behavior and attitudes about prayer and the supernatural. These evaluation forms were more open-ended allowing the participants to provide more detailed feedback regarding their experience. Each session was also videotaped and reviewed to gather observational findings that may have been missed during the sessions.

Data Analysis of the Spiritual Boot Camp Curriculum

Session One: The Basics was the foundational course the other two sessions built upon. The aims, goals and objectives for each session can be found earlier in the implementation section of this chapter. Each evaluation form was broken down into four major areas of assessment; 1. Course Design, 2. Course Objectives, 3. Instructor Competence and 4. The overall impact of the session on the participants.

Course Design

Under the course design section of the evaluation, the primary area for assessment was the content. Did the overall format and structure of the course meet the needs of the participants for each session taught? The second area of assessment dealt with the length of each session. Was the time limit adequate to effectively train the participants in all areas of prayer? Following these two assessments came three open ended questions that asked for them to evaluate the things they liked and disliked about the course and any changes they would like to see in future iterations of the course.

Seventy-five percent of the participants evaluated the overall structure, format and

content of each session to be satisfactory and meet their expectations of the course.

Twenty-five percent remained neutral to this question. The neutral participant stated in one of the open ended questions she did not have any needs to be met and did not like the structure nor format of the course, she felt it was too rigid and left no room for God.

The length of the course was evaluated across the same range and received mixed reviews. One participant felt the time allotted for each session was adequate, others ranged from being neutral to disagreeing. The comments they placed in the open ended questions at the end of this portion of the evaluation, confirmed the length of time allotted for each course session was not enough, each mentioned more time was needed to delve deeper into particular topics and therefore disagreed with the length being adequate. Therefore, the overall assessment by the participants on the course design was quite positive. Improvements will need to be made in the length of the course for future sessions.

Course Objectives

Course objectives were outlined to the participants at the beginning of the course to give them an idea of what topics would be covered in the course on that day. Each session of the course had different objectives to be obtained. The assessments of the course objectives by the participants will determine the amount of information retained by them, and their ability to grasp and understand the topics being presented. The participants assessed the four objectives outlined in Session One as favorably. Eighty-One percent or (three out of four) participants agreed all the objectives were met and they grasped the information provided to them during this session. Recruit #2 disagreed to two

of the objectives being met and remained neutral to the final objective. Understanding the difference between a kingdom and a republic and how this concept ties in with prayer was found difficult to grasp by this recruit. The videographer and the observer reached the same conclusion as recruit #2. Both also had difficulty understanding the connection of the concept to prayer.

Session Two objectives were unanimously (100%) agreed on by all four participants to have been met favorably. There were no issues with this sessions objectives being retained and understood.

All participants assessed Session Three favorably. Eighty-Three percent of the participants agreed the objectives were met. Recruit #2 felt the hindrances to the prayer objective were not met for her in Session Three. She is absolutely correct, as the hindrances to prayer were covered in Session Two that was confirmed after viewing that session on video. Recruit #2 remained neutral on her assessment of the following objectives: How gifts assist in effective prayer, and reviewing the different ways to pray. These objectives were discussed during the first hour of Session Three of which she was absent. She did not arrive to the session until it was almost completed and missed a significant portion of the class discussion.

Instructor Evaluation

Overall assessment of the instructor was positive. The majority of the negative responses came from Recruit #2 who disagreed that the teaching style used by the instructor was effective. In the open ended questions where you could provide input to what you did not like, Recruit #2 stated she had never experienced the type of teaching

style the instructor brought to the course. She felt the course was too structured and left no room for God. Review of Session Two by video revealed that Recruit #2 joined the Navy when she was younger and served for four years. At the time of re-enlistment she chose not to re-enlist as she did not like the structure and discipline of the Navy.

Impact on Participants

Overall impact of the Spiritual Boot Camp on the majority of those who participated was assessed as excellent. The course in its first iteration yielded a 75% completion rate. The majority of the respondents felt they had gained a new perspective and understanding on prayer. They were so motivated by the information they obtained they wanted the course to continue on because they wanted to know everything possible about prayer and spiritual warfare. The military structure and style of teaching kept the interest of 75% of those who participated and has motivated them to take a more active role in the services.

Summary of Learnings from conducting the Spiritual Boot Camp Project

Conducting the Spiritual Boot Camp was an exciting and rewarding experience. It tested the hypothesis at the beginning of this journey and confirmed it to be true. With the right stimulus coupled with sound information, one's attitudes and behaviors regarding prayer can be changed. Once sparked though, it must be maintained. Out of this study came three lessons that will be incorporated into future iterations of the Spiritual Boot Camp course. 1. Be prepared to have your views challenged, 2. The style of learning will not suit everyone, 3. Be open to learn from your participants. They may know something

you do not. Be prepared to handle challenges in your theological presentation of the information being provided. Not everyone is going to agree with your Scriptural justifications to validate the information you are presenting. We need to be prepared to answer every question that is presented to us even those that may be contrary to biblical doctrine. Recruit #2 challenged me on two occasions during the course and caught me off guard. Responses were provided, but were not effective and resulted in a disconnection from the course. The style of learning may not suit everyone. Not everyone is cut out for Boot Camp. Since 1905, millions of civilians have entered the halls of the crew training command and did not complete the course for one reason or another. Some may quit because they cannot handle the discipline or structure the military provides. Some may quit because they cannot handle the mental and physical stresses of military life. Some were unable to retain the information needed to complete the course. Regardless of the rationale, attention and energy shall be focused on those who have not quit and want to move forward and finish.

Individuals should be open to learn from the participants. As the instructor you are not the subject matter expert on everything. There may be areas in the course of study where a participant may have more information. Allow them to share and expound on what they know to help stimulate and grow the group in their understanding of prayer.

Suggested Improvements for Future Boot Camps

Spiritual Boot Camp has not culminated or ended. On the contrary, this is the beginning. The major areas for improvement in the course are as follows:

1. Lengthen the Course. Due to the time constraints placed upon the course at the

initial outset particular portions of the course were not covered. The goal for future courses will be to hold a weekend retreat. The course would begin Friday afternoon and continue until Sunday morning. This will allow the course to be conducted without being rushed nor give the impression that there is no room for God. Some of the Boot Camp structures and policies that were not implemented, such as the establishment of a uniform, the reciting of the warrior's creed, and removal of all communication devices to the outside world can be implemented with the change in course length.

2. Increase the amount of worship, prayer and practical application. Again, due to the constraints on time, there was only one practical application conducted during session two. Prayer was conducted at the beginning and ending of each session, and with the increase in length prayer can be mixed throughout the teaching sessions to give participants a chance to improve their praying skills. Another recommendation given by one of the participants was to have the instructor give hands on training in the proper ways to pray and conduct an altar call.

3. Incorporate quarterly prayer services in calendar. Increase the emphasis and importance of prayer and make it more visible. Since the CCS has instituted prayer before the beginning of service and added more worship and prayer throughout the service, there has been an increase in the number of members attending service. May fourth was the first service where attendance reached a high of eighty-seven members.

The power of prayer can change any situation. We have to become bold soldiers for the Lord exercising our God given rights and privileges as citizens of the kingdom of Heaven, here on earth. We have to take back everything the enemy has stolen from us, take back our families, marriages, nations, and churches. Spreading the good news of

Jesus Christ with power and authority. Having the signs and wonders spoken of in Mark 16 manifest in our lives on a daily basis. We can walk in the supernatural and experience all God would have for us.

APPENDIX A

PRE-SURVEY FOR CONTEMPORARY CHRISTIAN SERVICE



Contemporary Service Congregational Survey

My Doctoral project aims to explore the decline in prayer across denominations, and utilize the Armed Forces recruitment model to transform ones mindset and understanding to the importance of prayer. Please complete the following survey to the best of your ability.

1. Do you happen to be a member of a church in the U.S.?
 - ☐ Yes
 - ☐ No

2. What denomination or non-denominational church do you belong to?

3. How long (month/year) have you been a member of that particular church/denomination?

4. When you first joined your church, how long (days/weeks) was the new member training?

5. Within the new members training was prayer discussed?
 - ☐ Yes
 - ☐ No

6. How long was the training session on prayer?
 - ☐ 30 minutes
 - ☐ One hour
 - ☐ 2-3 hours
 - ☐ 1 or more days

7. Before you became an active member of the church did you pray at all?
 - ☐ Yes
 - ☐ No

8. Do you feel the church fully equipped you to be effective in prayer?

- ☐ Yes
- ☐ No

9. What activities if any has your church conducted to assist you in developing an active prayer life?

10. In the course of one week (excluding Sunday) how often do you pray?

11. Have you ever had a really intense spiritual experience* with God during prayer? (*awareness of spiritual presence, miracles, miraculous events, emotional encounters, a vision etc.)

- ☐ Yes
- ☐ No

12. Have you ever heard God's voice during prayer?

- ☐ Yes
- ☐ No

13. Have you been baptized in the Holy Ghost?

- ☐ Yes, I received the Holy Ghost the same time I received Salvation, with the outward sign of speaking in new tongues.
- ☐ Yes, I received the Holy Ghost the same time I received Salvation, with no outward sign of speaking in new tongues.
- ☐ Yes but it did not happen the same time I received salvation.
- ☐ No, I have never heard of this
- ☐ No, I've heard of it but I do not fully understand it.

14. Have you begun to operate in any of the gifts of the Spirit?

- ☐ Yes, in fact I have operated in more than one, though one predominantly.
- ☐ I do not believe I have but perhaps I did and did not know it.
- ☐ No, I've never heard of the gifts of the Holy Spirit, so probably not.
- ☐ No. I've heard of them but you have to be a religious leader for that privilege, like a pastor, preacher, priest, bishop etc.
- ☐ Yes but only one of the gifts, or only on one or two occasions that I know of.

15. Do you think God still talks to His people through Prophets?

- ☐ Yes, in fact I am a prophet myself.
- ☐ Yes, He is the same today, yesterday and forever. He spoke through prophets in the past, he will today and he will in the future!
- ☐ No, that is something that only happened in the bible. People who call themselves prophets today cannot be trusted.
- ☐ I do not know either way. I suppose it is possible but I do not know the subject well enough to have formed an opinion.

16. Have you ever been slain or resting in the Spirit or by the Spirit?

- ☐ Yes a few times but only once or twice did I really feel like it was God.
- ☐ Yes, often. When the Glory of God hits me I always go down.
- ☐ No never, but I am curious about it and hope to experience it someday.
- ☐ No and I do not believe it is real. People who fall down are just acting if you ask me.

17. Have you ever seen an angel or a demon as clearly as you can see anyone else in real life?

- ☐ Yes, I have seen both more than once.
- ☐ I've seen one or the other but only once or twice.
- ☐ I have not seen either but I believe I've felt their presence at times.
- ☐ I have never seen either one.

APPENDIX B

BOOTCAMP COURSE EVALUATIONS BY SESSION

SAMPLE EVALUATION FORM 1

COURSE TITLE: THE BASICS

A. Course Design (Circle the number to indicate your level of agreement or disagreement with each of the aspects of course design.)

- | | | Strongly agree | | Strongly disagree | |
|----|---|----------------|---|-------------------|-----|
| 1. | The program content met my needs. | 1 | 2 | 3 | 4 5 |
| 2. | Length of the course was adequate. | 1 | 2 | 3 | 4 5 |
| 3. | What did you like most about the course? | | | | |
| 4. | What specific things did you like least about the course? | | | | |
| 5. | If the course was repeated, what should be left out or changed? | | | | |

B. Course objectives (Circle the number to indicate your level of agreement or disagreement with the degree to which course objectives were met.)

- | | | Strongly agree | | Strongly disagree | |
|----|--|----------------|---|-------------------|-----|
| 1. | Understand the intent of the original kingdom of heaven on earth | 1 | 2 | 3 | 4 5 |
| 2. | Understand the difference between a kingdom and a republic | 1 | 2 | 3 | 4 5 |
| 3. | How the kingdom concept ties prayer into God's assignment for man on Earth | 1 | 2 | 3 | 4 5 |
| 4. | Understand the differences between a godly kingdom and an earthly kingdom | 1 | 2 | 3 | 4 5 |

C. Evaluation of the presenter in each stated area:

		Strongly agree		Strongly disagree		
1.	Content was presented in an organized	1	2	3	4	5
2.	Content was presented clearly and effectively	1	2	3	4	5
3.	Was responsive to questions/comments	1	2	3	4	5
4.	Teaching aids/audiovisuals were used effectively	1	2	3	4	5
5.	Teaching style was effective	1	2	3	4	5
6.	Content met stated objectives	1	2	3	4	5
D.	Content presented was applicable to my practice	1	2	3	4	5

D. As a result of attending this course, I see the value to me in the following ways (check all that apply):

- ☐ I gained new insight to man's original assignment on Earth.
☐ I learned a new understanding about the role of prayer in my life.
☐ It increased my desire to understand more about prayer and how it impacts my life
☐ I do not see the impact of this course to me.
☐ Other

E. By attending this course, I believe (check all that apply):

- ☐ I have better knowledge upon which to base my actions in prayer.
☐ I am reconsidering my views toward prayer.
☐ The topic presented was appropriate, but I am undecided as to my own views.
☐ Other

Overall I would rate this workshop as:

- ☐ Excellent
☐ Good
☐ Average
☐ Poor

Other learning needs: (List any other topics you would be interested in for the future)

SAMPLE EVALUATION FORM 2

COURSE TITLE: THE INGREDIENTS FOR EFFECTIVE PRAYER

- A. Course Design (Circle the number to indicate your level of agreement or disagreement with each of the aspects of course design.)

- | | | Strongly agree | | Strongly disagree | |
|--|---|----------------|---|-------------------|---|
| 1. The program content met my needs. | 1 | 2 | 3 | 4 | 5 |
| 2. Length of the course was adequate. | 1 | 2 | 3 | 4 | 5 |
| 3. What did you like most about the course? | | | | | |
| 4. What specific things did you like least about the course? | | | | | |
| 5. If the course was repeated, what should be left out or changed? | | | | | |

- B. Course objectives (Circle the number to indicate your level of agreement or disagreement with the degree to which course objectives were met.)

- | | | Strongly agree | | Strongly disagree | |
|--|---|----------------|---|-------------------|---|
| 1. Understand what Faith is and what it is not. | 1 | 2 | 3 | 4 | 5 |
| 2. Understand the difference between Faith and Hope. | 1 | 2 | 3 | 4 | 5 |
| 3. Understand the Holy Spirit | 1 | 2 | 3 | 4 | 5 |
| 4. Understand the Holy Spirit's role and function in our lives | 1 | 2 | 3 | 4 | 5 |
| 5. Understand an insurgency | 1 | 2 | 3 | 4 | 5 |

- | | | | | | | |
|----|---|---|---|---|---|---|
| 6. | Understand the objective of an insurgency from the biblical perspective | 1 | 2 | 3 | 4 | 5 |
|----|---|---|---|---|---|---|

C. Evaluation of the presenter in each stated area:

		Strongly agree			Strongly disagree	
1.	Content was presented in an organized	1	2	3	4	5
2.	Content was presented clearly and effectively	1	2	3	4	5
3.	Was responsive to questions/comments	1	2	3	4	5
4.	Teaching aids/audiovisuals were used effectively	1	2	3	4	5
5.	Teaching style was effective	1	2	3	4	5
6.	Content met stated objectives	1	2	3	4	5
7.	Content presented was applicable to my practice	1	2	3	4	5

D. As a result of attending this course, I see the value to me in the following ways (check all that apply):

- ☐ I gained a new perspective on prayer and how it plays a part in the spiritual battle we face.
- ☐ I learned a new understanding about the role of prayer in my life.
- ☐ It increased my desire to understand more about prayer and how it impacts my life
- ☐ I do not see the impact of this course to me.
- ☐ Other

E. By attending this course, I believe (check all that apply):

- ☐ I have better knowledge upon which to base my actions in prayer.
- ☐ I am reconsidering my views toward prayer.
- ☐ I will become a more effective member of the body of Christ through prayer
- ☐ The topic presented was appropriate, but I am undecided as to my own views.
- ☐ Other

Overall I would rate this workshop as:

___ Excellent
___ Good
___ Average
___ Poor

Other learning needs: (List any other topics you would be interested in for the future)

SAMPLE EVALUATION FORM 3

COURSE TITLE: THE TOOLS AND WEAPONS FOR WARFARE

A. Course Design (Circle the number to indicate your level of agreement or disagreement with each of the aspects of course design.)

- | | | Strongly agree | | Strongly disagree | |
|--|---|----------------|---|-------------------|---|
| 1. The program content met my needs. | 1 | 2 | 3 | 4 | 5 |
| 2. Length of the course was adequate | 1 | 2 | 3 | 4 | 5 |
| 3. What did you like most about the course? | | | | | |
| 4. What specific things did you like least about the course? | | | | | |
| 5. If the course was repeated, what should be left out or changed? | | | | | |

B. Course objectives (Circle the number to indicate your level of agreement or disagreement with the degree to which course objectives were met.)

- | | | Strongly agree | | Strongly disagree | |
|---|---|----------------|---|-------------------|---|
| 1. Understand the Charismata | 1 | 2 | 3 | 4 | 5 |
| 2. Conduct Spiritual Gift inventory | 1 | 2 | 3 | 4 | 5 |
| 3. Understand how these gifts assist in effective prayer for the church and the member. | 1 | 2 | 3 | 4 | 5 |
| 4. Learn about the hindrances to prayer and how to combat them. | 1 | 2 | 3 | 4 | 5 |
| 5. Learn about the different ways to pray | 1 | 2 | 3 | 4 | 5 |
| 6. Understand Spiritual Warfare and how to Fight the battle in prayer | 1 | 2 | 3 | 4 | 5 |

C. Evaluation of the presenter in each stated area:

		Strongly agree		Strongly disagree		
1.	Content was presented in an organized	1	2	3	4	5
2.	Content was presented clearly and effectively	1	2	3	4	5
3.	Was responsive to questions/comments	1	2	3	4	5
4.	Teaching aids/audiovisuals were used effectively	1	2	3	4	5
5.	Teaching style was effective	1	2	3	4	5
6.	Content met stated objectives	1	2	3	4	5
7.	Content presented was applicable to my practice	1	2	3	4	5

C. As a result of attending this course, I see the value to me in the following ways (check all that apply):

- ☐ I have attained new skills and understanding to help improve my prayer life
- ☐ I understand my role as a prayer warrior for the body of Christ
- ☐ I understand spiritual warfare and how to combat it through prayer
- ☐ I am motivated to increase my opportunities for prayer in private and in the church
- ☐ I do not see the impact of this course to me.
- ☐ Other

E. By attending this course, I believe (check all that apply):

- ☐ I am better equipped in prayer.
- ☐ I am more motivated to ensure I have time set aside for prayer
- ☐ I am more motivated to join corporate prayer sessions within the church
- ☐ The topic presented was appropriate, but I am undecided as to my own views.
- ☐ Other

Overall I would rate this workshop as:

- ☐ Excellent
- ☐ Good
- ☐ Average
- ☐ Poor

Other learning needs: (List any other topics you would be interested in for the future)

APPENDIX C
SURVEY DATA COLLECTION

Data Category: Church Demographics

Denominations #2	Responses	Percentage%
Assemblies of God	2	13.33%
Non-Denominational	5	33.33%
Baptist/S. Baptist	2	13.33%
Methodist	1	6.67%
Anglican	1	6.67%
Presbyterian	2	13.33%
Unchurched	2	13.33%
Total	15	

Length of Time as Christian	Responses	Percentage %
0-5 years	3	20.00%
6-10 years	2	13.33%
11-20 years	1	6.67%
21-30 years	4	26.67%
30+ years	3	20.00%
No Church Affiliation	2	13.33%
Total	15	

Data Category: Prayer Training

New Members Training #4	Responses	Percentage%
3 months	1	
6 weeks	2	13.33%
2 days	1	33.33%
1 day	2	13.33%
3-4 hours	1	6.67%
no training	6	40.00%
do not know	2	13.33%
Total	15	
Was Prayer Discussed #5	Responses	Percentages%
Yes	8	53.33%
No	2	13.33%
N/A	5	33.33%
Total	15	
For How long: Prayer #6	Responses	Percentages%
1+ days*	2	13.33%
2-3 hrs	3	20.00%
1 hr	1	6.67%
30 min	3	20.00%
none given	2	13.33%
no church	2	13.33%
n/a	2	13.33%
Total	15	
How long was training on Prayer	Respondents	Percentage %
2 months	1	12.50%
2-3 hours	3	37.50%
1 hour	1	12.50%
30 minutes	3	37.50%
Total	8	
Are you equipped? #8	Responses	Percentage%
Yes	4	50.00%
No	4	50.00%
Total	8	

Data Category: Experience with the Supernatural

Spiritual Experience #11	Responses	Percentage %
Yes	12	80.00%
No	3	20.00%
	15	
Hearing God #12	Responses	Percentage %
Yes	11	73.33%
No	4	26.67%
	15	
Baptism of the Holy Spirit #13	Responses	Percentage %
A	3	20.00%
B	3	20.00%
C	5	33.33%
D	1	6.67%
E	2	13.33%
no answer	1	6.67%
	15	
Slain in the Spirit #16	Responses	Percentage %
A	6	40.00%
B	1	6.67%
C	2	13.33%
D	3	20.00%
Different Answer	1	6.67%
No Answer	2	13.33%
	15	
Angels/Demons #17	Responses	Percentage %
A	2	13.33%
B	2	13.33%
C	4	26.67%
D	7	46.67%
	15	

Data Category: Experience with the Supernatural

Spiritual Gifts #14	Responses	Percentage %
A	9	60.00%
	2	13.33%
C	1	6.67%
D	1	6.67%
E	2	13.33%
No Answer	0	0.00%
	15	
Prophecy/Prophets #15	Responses	Percentage %
A	0	0.00%
B	8	53.33%
C	2	13.33%
D	4	26.67%
Different Answer	1	6.67%
	15	

Data Category: Course Design

COURSE DESIGN	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
SESSION ONE: THE BASICS					
Content met needs length of course was adequate	1 1	2	1 1		1
SESSION TWO: EFFECTIVE PRAYER					
Content met needs length of course was adequate	3 1	1	1 1		1
SESSION THREE: WEAPONS					
Content met needs length of course was adequate	3 1	1	1 1		1
OVERALL COURSE DESIGN					
Content met needs length of course was adequate	7 3	2 2	3 3	1	3
OVERALL COURSE DESIGN					
Content met needs length of course was adequate	58.33% 25.00 %	16.67% 16.67%	5.00% 25.00%	8.33%	25.00%

Data Category: Course Objectives

COURSE OBJECTIVES	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
SESSION ONE: THE BASICS					
Understand kingdom of heaven	1	3			
Difference between kingdom/republic	1	2			
How concept ties with prayer	2	1			1
Difference between godly/earthly kingdom	3		1		1
COURSE OBJECTIVES					
Understand kingdom of heaven	25.00%	75.00%			
Difference between kingdom/republic	25.00%	50.00%		25.00%	
How concept ties with prayer	50.00%	25.00%		25.00%	
Difference between godly/earthly kingdom	75.00%		25.00%		
COURSE OBJECTIVES					
SESSION TWO: EFFECTIVE PRAYER					
Understand what faith is/not	4				
Difference between faith/hope	4				
Understand the Holy Spirit	4				
Understand Holy Spirit role and function	4				
Understand insurgency	4				
Understand insurgency from Bible	4				
COURSE OBJECTIVES					
Understand what faith is/not	100.00%				
Difference between faith/hope	100.00%				
Understand the Holy Spirit	100.00%				
Understand Holy Spirit role and function	100.00%				
Understand insurgency	100.00%				
Understand insurgency from Bible	100.00%				
COURSE OBJECTIVES					
SESSION THREE: WEAPONS					

Understand charismata	2	2			
Conduct spiritual gift inventory	4		1		
How gifts assist in effective prayer	2	1			
Hindrances to prayer	3				
Different ways to pray	3		1	1	
Spiritual warfare and how to use prayer	3		1		
COURSE OBJECTIVES					
Understand charismata	50.00%	50.00%			
Conduct spiritual gift inventory	100.00%				
How gifts assist in effective prayer	50.00%	25.00%	25.00%	25.00%	
Hindrances to prayer	75.00%				
Different ways to pray	75.00%		25.00%		
Spiritual warfare and how to use prayer	75.00%		25.00%		

Data Category: Instructor Evaluation

INSTRUCTOR EVALUATION	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
SESSION ONE: THE BASICS					
Content was presented in an organized fashion	4				
Content was presented clearly and effectively	3	1			
Was responsive to questions/comments	4				
Aids/audiovisuals were used effectively	2	2			
Teaching style was effective	2	1	1	1	
Content met objectives	3		1		
Content was applicable to my practice	1	2			
SESSION TWO: EFFECTIVE PRAYER					
Content was presented in an organized fashion	3		1		

Content was presented clearly and effectively	3		1		
Was responsive to questions/comments	4				
Aids/audiovisuals were used effectively	3		1		
Teaching style was effective	3			1	
Content met objectives	3	2			
Content was applicable to my practice	3			1	
SESSION THREE: WEAPONS					
Content was presented in an organized fashion	2	1		1	
Content was presented clearly and effectively	3			1	
Was responsive to questions/comments	3	1			
Aids/audiovisuals were used effectively	3			1	
Teaching style was effective	3		1		
Content met objectives	3			1	
Content was applicable to my practice	3			1	
OVERALL INSTRUCTOR EVALUATION					
Content was presented in an organized fashion	9	1	1	1	
Content was presented clearly and effectively	8	1	1	1	
Was responsive to questions/comments	11	1	0	0	
Aids/audiovisuals were used effectively	8	2	1	1	
Teaching style was effective	8	1	1	2	
Content met objectives	9	2	1	1	
Content was applicable to my practice	7	2	1	2	

OVERALL INSTRUCTOR EVALUATION					
Content was presented in an organized fashion	75.00%	8.33%	8.33%	8.33%	
Content was presented clearly and effectively	66.67%	8.33%	8.33%	8.33%	
Was responsive to questions/comments	91.67%	8.33%	0.00%	0.00%	
Aids/audiovisuals were used effectively	66.67%	16.67%	8.33%	8.33%	
Teaching style was effective	66.67%	8.33%	8.33%	16.67%	
Content met objectives	75.00%	16.67%	8.33%	8.33%	
Content was applicable to my practice	58.33%	16.67%	8.33%	16.67%	

Overall Course Rating

Overall rating of Course	Responses	%
Excellent	3	75.00%
Good		
Average	1	25.00%
Poor		

Post Survey Results How likely are to become involved in corporate prayer	1		1
has your motivation changed	1		1
has your attitude changed	1		1
has your attitude toward spiritual gifts changed	1		1
Has your understanding of prayer improved		25.00%	25.00%
do you better understand warfare and effective prayer		25.00%	25.00%
how likely are you to incorporate into your daily life		25.00%	25.00%
How likely are to become involved in corporate prayer	25.00%		25.00%
has your motivation changed	25.00%		25.00%
has your attitude changed	25.00%		25.00%
has your attitude toward spiritual gifts changed	25.00%		25.00%

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